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MISSIONS AND MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH.

Three Volumes. Cloth. 12mo. With Maps, etc.

VOL. 1. Contains Part I. Organization and Administration. Part II. Missions Within the United States or in their Immediate Vicinity. Part III. Missions in Africa. Part IV. Missions in South America. Part V. Missions in China, and the Chinese.

VOL. 2. Contains continuation of Part V. Missions in China. Part VI. Missions in Norway, Sweden, Denmark, and Russia. Part VII. Missions in Germany and Switzerland. Part VIII. Missions in India.

VOL. 3. Contains continuation of Part VIII. Missions in India. Part IX. Mission in Malaysia. Part X. Mission in Bulgaria. Part XI. Mission in Italy. Part XII. Mission in Mexico. Part XIII. Mission in Japan. Part XIV. Mission in Korea. Appendix.

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MISSIONS

AND

MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

BY J. M. REID, D.D

REVISED AND EXTENDED

BY J. T. GRACEY, D.D

IN THREE VOLUMES

VOL. III

WITH MAPS AND ILLUSTRATIONS

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METHODIST EPISCOPAL MISSIONS.

PART VIII.—Continued.

MISSIONS TO INDIA.

18. India Mission Conference Organized.

PROVISION had been made by the General Conference which met in Philadelphia, in May, 1864, for the organization of the India work into a Mission Annual Conference. The limitations of a "Mission" Conference were not altogether grateful to the missionaries, and that nothing could be done by the proposed conference without the concurrence of the Bishop in charge was positively repulsive; however, they consented to be organized when they were assured that Bishop Thomson would allow them to put upon record a solemn protest against this unwelcome veto power given to the Bishop. Among the reasons assigned for this bold dissent to the form of organization proposed by the General Conference, was that this left their relation to the Church ill-defined. The succeeding General Conference swept all these limitations away. The brethren met the Bishop at Lucknow on the morning of December 8, 1864. After the opening religious services, conducted by the Bishop, and the holy communion, the Bishop addressed the conference in words glowing with beauty and flaming with the missionary spirit. The address was published with the minutes of the Conference. The Bishop recog-

nized as members of the conference Messrs. Butler, Baume, Judd, Parker, Waugh, Thoburn, Jackson, Hauser, Messmore, Gracey, Thomas, Brown, Scott, Johnson, Mansell, Stivers, and Knowles. All were present but J. M. Thoburn, who was in the United States, and T. S. Stivers, who had not yet sailed for India. J. T Gracey was elected secretary, and T. J. Scott assistant. The business then proceeded most harmoniously. Joel T. Janvier, Henry M. Daniel, Zahur-ul-Huqq, and James A. Cawdell were admitted on trial, and Peachy T. Wilson into full connection. On Sabbath Samuel Knowles, James A. Cawdell, Joel T. Janvier, and Henry M. Daniel were ordained deacons, and Mr. Knowles at the same time ordained an elder. One hundred and seventeen members of the Church and ninety-two probationers were reported. There were also nine churches, valued at $10,780, and nineteen parsonages, valued at $74,880. The latter embraced our orphanages, sanitarium, etc. There were nine Sunday-schools, with thirty-nine officers and teachers, and three hundred and ninety-seven scholars. The important measures of the sessions were the entering upon Gurhwal, to which Mr. Thoburn was appointed; the adding a training school for teachers and preachers to the orphanage; the adoption of a course of study for the native preachers; while advanced ground was taken in respect to education generally, and the publishing interests of the mission. It may prove of historic interest, and, therefore, we insert the appointments of the first conference. They were as follows:—

MORADABAD DISTRICT.

EDWIN W. PARKER, P. E.

Moradabad, Henry Mansell; Moradabad Circuit, E. W. Parker, Zahur-ul-Huqq; Sambhal, James Archer

Cawdell; Bijnour, Isaiah L. Hauser; Ghurwal, James M. Thoburn.

BAREILLY DISTRICT.

James W. Waugh, P. E.

Bareilly and Khaira Bajairah, J. T. Gracey; Girls' Orphanage, D. W. Thomas, principal; Mission Press James W Waugh; Nynee Tal, James Baume; Shahjehanpore and Boys' Orphanage, T. S. Johnson, T. Stanley Stivers, H. M. Daniel; Budaon, T. J. Scott; Pilibheet, Joel T. Janvier.

LUCKNOW DISTRICT.

Charles W. Judd, P. E.

North Lucknow, Henry Jackson, J. H. Messmore; South Lucknow, C. W. Judd, J. Fieldbrave; Seetapore and Luckimpore, John D. Brown; Gondah, Samuel Knowles; Roy Bareilly, P. T. Wilson.

William Butler transferred to the New England Conference.

The work in Gurwhal owes its origin to General Sir Henry Ramsay. He and Bishop Thomson were riding together at Nynee Tal in November, 1864, when Mr. Ramsay made liberal offers of money to begin the work in Gurwhal, and at length promised the sum of $1,500, with $25 a month more for current expenses. Mr. Thoburn being in the United States, Mr. Hauser, aided by Mr. Mansell, came from Bijnour, and prepared buildings and began the work, and Mr. Mansell, whose health needed a resort to the mountains, entered upon the work, and maintained it till Mr. Thoburn's return, in 1866. Mr. Thoburn then took his assigned post.

He reported to the conference that "he devoted his time for the most part to talking with the people, in-

quiring into their religious and social condition, looking for suitable openings for his work, circulating books and tracts," etc. He made a tour to the famous "shrine of Kedarnath, and for some distance on the way to Badrinath, the time being almost constantly employed in talking with the pilgrims."

The Government school in Sreenugger was now offered to the mission. Its distance from Almora being so great, the Government inspector found it difficult to "give it the careful supervision it required." Sreenugger is the only really bazaar town in the province, and in old times was the home of the Gurhwalee king.

A vegetable and fruit garden, destined to minister much to the comfort of future missionaries, was begun on the ample grounds which lie in terraces above and below the bungalow. At the close of the year a day-school of thirty or more children was in successful operation, and also a Sunday-school of twenty-five, and one adult was baptized. This closed the first year of Mr. Thoburn's work in the hills.

In 1867 six adults, ten boys, (orphans,) and two infants, were baptized; thus was started "a little Church of thirteen members and probationers." In April the Sreenugger school was regularly transferred to the mission, according to promise, and Thomas Gowan (then an ordained minister in our work in Kumaon) was appointed head-master. At the same time houses were built on the Paori mission grounds, for the accommodation of such students as might come from a distance to attend school. Thirty boys soon occupied these houses, eighteen of whom were aided in defraying the extra expense of living so far from their homes by small scholarships, mostly given by the local government. Two girls applied for admittance to school this year, and were re-

ceived. One of them was afterward baptized, and married Harkua Wilson, our excellent native doctor, who lived in Dwara Hath, Kumaon. Three small schools for boys and three for girls were started, and the Sunday-school scholars increased to fifty-four. The total number of children in school was now two hundred and eighty, of whom thirty-three were girls. A great many Testaments and religious books and tracts were circulated that same year. A little tract called *Conversations on Religion*, written with special reference to the needs of our work here, and which bore good fruit, added its mite to the many other influences that were then started. Our most efficient Gurhwalee helper was given to the young Church that year. He saw the daily life of the missionary, and his happy manner, and learned to love him, and then to love the Saviour whom the missionary preached. He declared, however, that it was some time after his baptism before he caught the spirit of Christianity, with which he became thoroughly imbued, thus proving the adaptability of our blessed religion to the wants of these needy people.

In 1868, after two years of successful work in this new field, Dr. Thoburn exchanged stations with Rev. H. Mansell, of Moradabad. But the work in Gurhwal continued to make progress, for the new missionary did not need to be initiated. He knew the work, having been there before. Naturally enthusiastic, he brought with him a heart full of sympathy for the people. A new door of usefulness was now opened by Mrs. Mansell among the women, and it is not strange that soon a good many sisters were numbered among the converts. Mrs. Mansell lived to prosecute this work but five brief years, but her influence survived, and her memory was cherished by many who through her learned of

the Saviour of sinners. The seed hitherto sown now began to bear fruit, and thirteen adults and six children were baptized. But it was not all smooth sailing, for discipline had to be exercised in the removal from the Church of the names of three offenders. This was only what was to be expected among a people so rude as the material with which we had to build in Gurhwal.

The parsonage was improved, and a little chapel built at a cost of one hundred dollars. A good deal of the missionary's time was spent in teaching in the large school; the neighboring villages were visited, and the people preached to, but nearer home a profitable field of labor was found in the infant Church, the training of which needed painstaking effort. The orphan boys now numbered twelve, and there were two orphan girls taken in, who became the nucleus of the present Girls' Orphanage.

It is doubtless well known that all Hindus wear a knot of hair on the top of their heads, (corresponding to the cue of the Chinese.) The custom extends to the lowest castes. To cut off this "top-knot" is to cut one's self loose from all relations and all old friends. In the Gurhwal mission it seems to have been made an initial step to baptism. There could not be to a Hindu a surer test of the sincerity of a man's purpose to become a Christian. In the quarterly conference record of July 25, 1868, it is recorded among the signs of progress of God's work that four persons had that quarter "cut off their top-knots," and, though they had not been then baptized, they were candidates for that rite. The same year a large property in Sreenugger, formerly used for a treasury and police station, was made over to the mission by the magistrate. Thus closed a prosperous year.

Mr. Mansell records in 1869 satisfaction in view of the progress in the school work. Four boys from the large school entered Bareilly College, and the schools outside of Paori were flourishing, especially the one in Sreenugger under Thomas Gowan. The total number of scholars reached four hundred and six, of whom fifty-one were girls. The Sreenugger property was now improved, and a large room for worship fitted up there, so that two chapels were reported on the circuit that year. Nine adults and fourteen infants received baptism, and the growing Church was daily watched and carefully instructed. It had now increased to "nearly seventy souls," (including the helpers imported to carry on the work;) thirty out of the seventy were communicants. The native brethren made itinerating tours to the east and west of the province, preaching the word, and distributing books and tracts, of which over a thousand were circulated, including twenty-four Bibles, and eighteen Testaments. Even Teeree, the dominion of a native rajah, was visited. The year was brought to a fitting close by a revival, in which several nominal Christians professed to be truly converted, and the work of God advanced.

The next year (1870) the orphans numbered twenty, of whom twelve were boys and eight girls. This little group was looked on with much hope, for they daily grew in knowledge as well as in grace. The children in our schools were now increased to five hundred, of whom seventy-seven were girls. Rev. P. T. Wilson, just appointed as Mr. Mansell's co-laborer, made a trip to the snows in company with Rev. Mr. Woodside, of the Presbyterian mission of Derha Doon. The missionary in that journey, and the native helpers stationed at Sreenugger, made the pilgrims to the famous shrines the

objects of considerable effort. That year Bangar, a village three days' march east of Paori, was supplied with a local preacher, and a promising work began; but the local preacher only stayed a year, and since then a school has been carried on by a Hindu pundit. The Paori Girls' Boarding School is indebted to Bangai for pupils, some of whom have been baptized, and others have asked to be.

Polygamy, one of the curses of this province, now gave trouble in the Church, and led to the expulsion of one of the members. The year 1871 was one filled up with a good deal of work in stone and mortar. The large school-house, (a two-story building of eleven good-sized rooms,) whose foundation had been laid before, was now completed. A new and comfortable residence for the missionary's family was also erected on the site of the old building. About six thousand dollars were expended in this work, of which the Government gave a grant of about two thousand five hundred dollars toward the school. The interest in the Paori school continued, but new trouble was in store for the missionary. Irregularities were discovered in the lives of some two or three native helpers; one was expelled, and his license taken from him. Two others were deprived of theirs, and they left the station in disgrace. This was no small blow to the work: but the good Lord knew what was needed.

Rev. W. Taylor visited Paori, and preached to large audiences through an interpreter. Both in Paori and Sreenugger impressions were made that are seen to this day. Hindus have confessed, when referring to his preaching, that they trembled while he talked. It is worthy of record that the three persons he then baptized became useful in the Church through succeeding

years. This year closed the labors of Rev. H. Mansell in Gurhwal.

19. Other Annual Conferences of the Mission.

The second Conference met at Moradabad, on the 1st of February, 1866, at which Rev. James Baume presided. Rev. Messrs. F. A. Spencer and S. S. Weatherby, who had arrived from the United States during the year, were admitted into full connection, and the return to the United States of the president of the Conference was approved, his wife having left the previous year in broken health. The Conference made provision for celebrating the Centenary of Methodism, and the raising of a gratitude offering of ten thousand rupees for the Lucknow school, as a nucleus around which a sum might be gathered sufficient to warrant a claim for affiliation with the Calcutta University. There was a glorious work in the Orphanage this year, in which twenty-two of the girls found peace in believing, and many others were inquirers.

The third Conference met at Shahjehanpore, January 10, 1867, Rev. J. T. Gracey, presiding. An interesting session it was, and there were but few changes in the mission.

The fourth Conference was held at Bijnour, on the 16th of January, 1868, Rev. J. M. Thoburn, presiding. General Conference was at hand, and the year had been marked by discussions as to a resident Bishop for India, but the sense of the Conference was not in favor of it. Mr. Gracey had already embarked for America, and he was designated by the Conference to represent them at the General Conference. They had no right of representation, but the conferences which had been organized in the lately seceding States of the United States had

been electing provisional delegates to the approaching General Conference, under the name of representatives. These representatives were admitted at Chicago as delegates, and the disabilities of mission conferences were entirely removed. Near the close of the session Mr. Gracey was admitted as a delegate from the India Conference, being the first from a foreign land. Mr. Hauser now became a supernumerary, and the wife of Mr. Jackson, Martha W., daughter of Rev. David Terry, had died on the 21st of March, 1867. H. M. Daniel had also died in February. Action was taken favoring a general conference of India missionaries.

The fifth session convened at Bareilly, January 14, 1869, Rev. C. W. Judd, president. Messrs. Jackson, Gracey, and Parker were absent on leave, and J. Fieldbrave, a native, had died in great peace. The president received a supernumerary relation and leave of absence. This session was one of great spiritual power, a pentecost, and marks an era in the mission.

The sixth session also convened at Bareilly, and enjoyed the presence and presidency of Bishop Kingsley. The session began January 20, 1870. The newly arrived missionaries, sent out by the Woman's Foreign Missionary Society, Misses Thoburn and Swain, were welcomed to the work, and Rev. William Taylor was invited to visit the mission. At this Conference J. D. Brown and family, and Mrs. Waugh, took their departure for America to recruit their health. The visit of Bishop Kingsley was a great encouragement to the mission. It was his last official work on earth. Joel T. Janvier and Zahur-ul-Huqq were elected and ordained elders.

The seventh session met at Lucknow, January 12,

1871, J W. Waugh, presiding. Mr. Taylor had been in the mission, and the brethren felt the effects of his presence, though there was not much fruit gathered. He was at the Conference, and participated, by request, in its deliberations. P. M. Buck and Thomas Craven were also present, fresh recruits from the United States. Dr. Waugh took leave for America to meet his family, and Mrs. Mansell, in shattered health, left the mission to return to it no more.

The eighth session was held in Moradabad, January 18, 1872, Rev. J. L. Humphrey, presiding. Dr. Maclay, superintendent of Foochow Mission, was present. Edward Cunningham, Wallace J. Gladwin, and Joseph H. Gill had been added to the mission. The year will be memorable for the liberal donations of Rev. D. W. Thomas and Eliphalet Remington, Esq., for the establishment of a Theological Seminary. The donation of Mr. Thomas amounted to $20,000, the largest ever given by a missionary, and that of Mr. Remington was for the sum of $5,000, to which the Board added $5,000. The year was saddened by the death of Rev. Melville Cox Elliott. He had come to India for his health, and entered the work, and rendered valuable service at Bahraich. He was the son of Rev. G. F. Elliott, of the East Maine Conference. On August 26th he joined, before the throne, his illustrious namesake, who fell in Africa.

The ninth session of the Conference was held in Bareilly, commencing January 16, 1873, Dr. T. S. Johnson, presiding. J. D. Brown had returned in good hope that he could resume work for a lifetime, and Rev. Benton H. Badley and Fletcher B. Cherrington had recently arrived to reinforce the mission. The orphanage, the schools, the manual labor, and the publishing depart-

ments, had all greatly expanded, and the work generally was prosperous

The tenth session began at Lucknow, on the 7th of January, 1874, and was favored with the presence of Bishop Harris, who presided. At this Conference James Mudge, Daniel O. Fox, William E. Robbins, Albert Norton, Richardson Gray, M. D., Albert D. M'Henry, and Jefferson E. Scott presented themselves as transfers to the Conference. Messrs. Fox, Robbins, and Norton were designed for the work in South India, raised up under God by Rev. William Taylor. We find ten brethren sent forth as missionaries to the Bombay and Bengal Mission, of which work Rev. William Taylor was made superintendent. The great achievement of Bishop Harris, at this session, was the happy adjustment of the work under Mr. Taylor, by which it was brought into organic relations with the Methodist Episcopal Church. But for this that great and important work in South India might have been scattered, as was formerly the work of George Whitefield in Great Britain and America. At this same session Messrs. Humphrey, Wheeler, Wilson, and Weatherby were transferred to Conferences within the United States. On the 17th of May preceding Mrs. Mansell had gone to her reward, having vainly sought health by a return to the United States. The Conference was one of unparalleled interest. The presence of the Bishop, so long the eminent and energetic Corresponding Secretary of the Missionary Society, the presence of so many distinguished visitors from the United States and elsewhere, the return of Dr. Waugh, the numerous additions to the Conference, and the recent glorious outpourings of the Spirit of God in South India, all served to impart a very rare interest to this occasion. It marks an epoch of the mission.

The eleventh session met in Shahjehanpore, commencing January 6, 1875, and T. J. Scott presided. C. P. Hard, F. A. Goodwin, and John E. Robinson had just been transferred for the South India work. William Taylor was again present. Mrs. Wilson died on the 23d of May preceding, in Springfield, Illinois.

The twelfth session was held in Cawnpore, beginning January 13, 1876, D. W. Thomas presiding. The Conference had been reinforced. F. M. Wheeler had returned, and G. H. M'Grew, Milton H. Nichols, John Blackstock, Franklin J. Davis, W. E. Newlon, and D. H. Lee were added, all but the first for South India work. Philip Phillips was also present, to cheer them with sacred song. Being the session immediately preceding General Conference, many things were to be considered. The Cawnpore School was resolved upon, H. Jackson, Principal. John D. Brown, suffering from paralysis, took final leave of the mission, and F. B. Cherrington returned to home work on acccunt of the failure of his wife's health.

The thirteenth session began at Moradabad, on the 3d of January, 1877, Bishop Andrews, presiding. The General Conference had ordained that there should be two conferences in Hindustan, this one to be styled North India Conference, embracing the old mission field, and the other, South India Conference, covering the work under the superintendence of William Taylor. Messrs. Hoskins and Buck were absent in the United States on leave. The South India Conference was organized by Bishop Andrews in Bombay, on the 9th of November, 1876. The mission force was strengthened by the addition of I. F. Row and L. R. Janney, and by the coming of W. J. Gladwin. Henceforth they were two bands.

The North India Conference met for its fourteenth

session at Bareilly, on the 9th of January, 1878, J. H. Messmore presided. M. L. Bannerjea appeared as transfered but, afterward located, and Mr. Hoskins returned from America. F. M. Wheeler took leave of the Conference on account of impaired health.

20. North India Conference, 1879–1881.

Bishop Bowman presided at the fifteenth session of the Conference held in Lucknow, January 9–14, 1879. John W. Gamble was received by transfer and retransferred to the South India Conference.

The Conference recorded the high esteem in which it held a former member, Rev. J. D. Brown, who died in Harrisburgh, Pa., February 17, 1878; also a brief obituary was placed on the minutes, of the "beautiful life" of Mrs. Cheney, who had died at Nynee Tal, September 30, 1878. Rev. Charles W. Judd, after nearly twenty years of valuable service, retired to America; also, temporarily, Rev. Henry Jackson.

The South India Conference had selected Allahabad as the place of holding their next annual session, and the North India Conference now appointed Cawnpore as the place of holding the session of 1880, with the purpose of endeavoring to secure a united and fraternal meeting with the South India Conference, at the conclusion of the sessions of both bodies, for the consideration of the general interests of Methodism in India.

Gurhwal and Kumaon had suffered from famine. Many of the native Christians in these provinces were subjects of a species of slavery, and their heathen masters now gave them great annoyance. This famine affected also the Rohilcund District, breaking up entire

congregations ; yet but five or six Christians died. A "Famine Relief Fund" in America extended some aid to the sufferers. As one result of the famine more orphans were thrown on the care of the mission. Cholera carried off nine of the orphan girls, but the Government sent others from the poorhouse, overcrowding the premises. A new church at Bareilly was completed during the year. A Normal High School Department, connected with the Bareilly Theological Seminary, was opened January, 1878, with twenty-four students. The Boys' Orphanage increased to three hundred and nine; seventeen had died as the result of starvation. The Conference recommended the establishment of a branch of the Cawnpore Memorial School at Nynee Tal.

As no Bishop visited India during 1880 the Conference elected E. W. Parker to preside over its sixteenth session in Cawnpore, January 7–12, 1880. P. T. Wilson was transferred from South India Conference, and C. L. Bare from America. Henry Jackson and F. M. Wheeler were transferred to home Conferences, and E. Cunningham returned to the United States. Rev. S. L. Baldwin, D.D., of China, brought to the Conference the salutations of the Foochow Conference. Mrs. Amanda Smith, a widely-known evangelist, was among the visitors in attendance upon the body. The Conference elected their proportion of the members of a board of trustees of the two Conferences to take charge of the Memorial School and the Girls' School at Cawnpore. The most important action of this session was the resolution, provided the South India Conference concur, to empower the united body of the two Conferences to organize a representative assembly and pro-

vide for its perpetuation by the election of delegates at stated times from each Conference in India, to care for the general interests common to both, provided that no action should be taken which would in any way interfere with the rights or operation of the General Missionary Society, or contravene the organic law of the Methodist Episcopal Church. E. W. Parker, T. J. Scott, N. G. Cheney, T. S. Johnson, G. H. M'Grew, were appointed a committee to cooperate with any committee the South India Conference might appoint in preparing a form of organization for acceptance by the two Conferences.

Bishop Merrill held the seventeenth session of the Conference in Bareilly, January 5, 1881. H. F. Kastendieck and S. S. Dease were received by transfer. J. W. Waugh, J. H. Gill, and A. D. M'Henry returned to America. Revs. J. S. Inskip, W. M'Donald, and J. A. Wood, of America, were introduced to the Conference. Seven deacons and two elders were ordained. Major A. P. Orr, of Roy Bareilly, presented 4,500 rupees to "endow a native preachership," the interest to be used only for this purpose. J. W. Waugh was appointed by the Board of Bishops to represent the Conference in the Methodist Ecumenical Council to be held in London. A high-school was opened in Nynee Tal, April, 1880, with forty in attendance, Dr. Waugh being superintendent. Rev. Charles Wesley Judd, one of the oldest members of the mission, had died in America, February 11, 1880. He was born January 31, 1829, in Berkshire, Tioga County, N. Y. He received his education at the Cazenovia Seminary, from which he entered the pastorate in the Wyoming Conference. In 1859, with his estimable wife, he sailed for India. His memory was

cherished and his religious influence felt in all the fields in which he had labored in Oudh, Rohilcund, Kumaon, and Gurhwal, as well as widely in America. The Seetapore Station now rejoiced in a new church, completed at a cost of 2,500 rupees, no part of the money having been given by the Missionary Society. The press had issued four million pages during the year. Rev. S. Knowles, recounting in his report his recent experiences at a Christian *mela* at Shahjehanpore, where eight hundred and fifty native Christians were present, drew a vivid picture of the strong contrast with that of the little prayer-meeting in the sheep-house at Nynee Tal twenty-one years before, when there were only two native Christians present.

On September 18th preceding the Conference a memorable storm occurred at Nynee Tal. A huge protuberance of mountain overhung the buildings of the Royal Victoria Hotel adjoining the mission premises. After two days of most unusual rain this stupendous mountain side, a thousand feet in breadth and five hundred feet high, became surcharged with water, and, yielding to the force of gravity, broke from its rocky bed and rushed down in a precipitous avalanche. Everything in its course was in an instant swept before it. The hotel buildings, of the value of many thousands of dollars, were utterly destroyed by millions of tons of earth, rocks, and water in one mad rush to the lake below. It was all over in eight seconds. Nearly half a hundred Europeans and more than a hundred natives perished in the catastrophe.

The hill above the mission premises was cracked in all directions, and a committee which was appointed to examine it reported that with no reasonable expendi-

ture of money could it be rendered secure from further danger from similar landslips.

The society at Nynee Tal had already accepted architectural designs and received subscriptions for the erection of a new chapel in the place of the old one. They had 15,000 rupees pledged, material had been collected, and they were expecting to begin work on the structure October 15th. The landslip seriously reduced their resources by subscription. A new site was secured at the lower end of the lake through the kindly assistance of the old and earnest friend of the mission, General Sir Henry Ramsey. On the 7th of February, 1881, the corner-stone of a new church edifice was laid, and the building dedicated October 9th following by Rev. P. M. Buck. It cost about 24,000 rupees.

The Boys' Orphanage at Shahjehanpore increased the number of boys sent to the Christian village ten miles distant, the control of which was now transferred from the Theological School at Bareilly to the Boys' Orphanage. The mechanical department of the Orphanage numbered thirty boys learning tailoring; twenty-four, carpentry; twenty, shoemaking; sixteen, weaving; and six, smithing. The orphan boys at Gurhwal were learning to spin and weave cheap cotton cloth. At Bareilly, January 15, 1880, a high-school was commenced with twenty-three boys in three classes of higher grade.

The ladies of the mission at an early date organized an India Conference Woman's Foreign Missionary Society under a constitution which limited and directed their operations. This constitution provided for an Annual Meeting of the wives of missionaries and members of Conference with the women sent by the Woman's Foreign Missionary Society and others of their

helpers. The Society held its first meeting in Moradabad, January, 1872; the second in Bareilly, 1873; and the third in Lucknow, January 8–14, 1874, Mrs. Hoskins, president; the fourth at Shahjehanpore, January 6–12, 1875, Mrs. Judd, president; the fifth at Cawnpore, January 14–18, 1876, Miss Thoburn, president; the sixth at Moradabad, January 6–9, 1877, Mrs. Jackson, president; the seventh met at Bareilly, January 9–15, 1878; the eighth at Lucknow, January 9–14, 1879; the ninth at Cawnpore, January 7–12, 1880, Mrs. Hoskins, president; the tenth Annual Meeting was convened January 5–11, 1881, in Bareilly, Mrs. M'Grew, presiding. The missionaries of the Woman's Foreign Missionary Society in India to the date of this Conference, with the year of their arrival, had been as follows: Miss Thoburn and Miss Swain, M.D. (1869); Miss Sparkes (1870); Miss Tinsley and Miss M'Millan (1871); Miss Blackmar and Miss Pultz (1872); Miss Nancy Monelle, M.D., and Miss Leming (1873); Miss Julia Lore, M.D. (1874); Miss Green, M.D., and Miss Carey (1876); Miss Easton, Miss Layton, Miss Gibson, and Miss Woolston, M.D. (1878); Miss Elliott (1879); Miss Kelley, Miss Spence, Miss Nickerson, and Miss Budden (1880); Miss Ellen J. Howe and Miss Harriet Kerr (1881).

A Home for Homeless Women established at Pithoragarh, in Kumaon, in charge of Miss Annie Budden, was begun January 1, 1880. It was intended to aid young women of a caste in which men never married daughters of their own tribe, taking wives from other castes, and leaving all girls born to them to follow lives of shame anywhere in India that fortune might lead them. The Home now had twenty-two inmates. The Christian

Girls' Boarding School at Moradabad had thirty-six boarders and nine day pupils; seventeen were members of the Church. Moradabad also had fifteen schools, with three hundred and twenty-five girls. Mrs. Mansell had charge of the medical work. Schools were established in nearly all places where a Church was begun. The Sunday-school at Budaon now numbered four hundred and fifty girls. There was a boarding-school here also. All departments of the work, zenana visiting, Bible-women's work, schools, and medical work, were carefully advanced.

21. North India Conference, 1882–1883.

No Bishop from America visited India in the winter of 1881 and 1882. The Conference elected Rev. S. Knowles president of the eighteenth session, held in Moradabad, January 11, 1882. J. L. Humphrey reentered the mission by transfer from America, also F. L. Neeld and J. C. Lawson. J. H. Gill and A. D. M'Henry were placed on the supernumerary list. E. Cunningham was transferred to a home Conference. T. Craven was in America. The Conference expressed its sympathy with Mr. M'Henry in the death of his wife, which occurred in Mayfield, O., July 25, 1881. Hon. J. C. M'Grew, of Kingwood, W. Va., father of Rev. G. H. M'Grew, was present and addressed the Conference. Mrs. Dr. D. D. Lore, mother of Mrs. M'Grew, accompanied by Miss Lore, also visited the mission during this year. One of the important features of the business of this Conference was the transfer of the publication office of "The Lucknow Witness" to Calcutta, with a change of title to that of "The Indian Witness." Rev. James Mudge, after eight years of successful

editorship of "The Lucknow Witness," was succeeded by Rev. J. M. Thoburn, D.D. The "Lucknow Witness Publishing Association" retired from the publication of the paper, and the "Central Committee" took charge of the same in Calcutta. The Conference adopted and approved the measures of the delegated Conference, item by item. This was not considered absolutely necessary, but as the delegated Conference had no constitutional basis it was prudent. The contribution for self-support advanced from 1,575 rupees to 1,859 rupees. Mr. Ram Chandra Bose had found special opportunities to do the work to which he had been appointed, of lecturer at large among educated natives. The Centennial School at Lucknow was making an effort to secure a new building, the Government having promised a grant toward the same of 5,000 rupees. A new church had been dedicated at Seetapore. The great religious mela or fair at Ajudhiya, the birthplace of the popular god Ram, attended by not less than five hundred thousand people, who gather at this time to bathe in the Goghra River, was visited as usual for the purpose of preaching to the people. After eighteen years of its history, Roy Bareilly had its first native missionary in charge. Rohilcund District had native classes in more than fifty different villages, and many native preachers were placed in full charge of circuits. The notable movement for the establishment of what is known as the Goucher and Frey Schools, of which an account will be given later on, was now taking shape in the minds of some members of the Conference.

It must not be supposed that all the persons who accepted Christianity met with no opposition, for in many

cases persecution was of a cruel and persistent character. An instance occurred this year at Ramapore, a village on the Shahjehanpore Circuit, which will show that the Methodist Church in India has not been without its martyrs.

There was living here a Christian convert named Hanawant Singh, of the proud Thakur caste, a landholder in the village of Nagla, who owned a half-interest in four villages or estates, one of his caste brothers owning the other half. His family consisted of himself, wife, and six children, two of whom were grown. The pastor gives the following account of him: "Some years before he heard the preachers preach in the bazaar, and bought a Hindi book of them called the 'Dharm Tula.' He took the book home and read it, and became anxious to learn more, as the book referred to things and truths he knew nothing of. He returned to the city to find some one to explain these mysteries to him. He was directed to the chaplain, and the chaplain, not being acquainted with Hindi, sent him to the missionary, Mr. F. M. Wheeler. Mr. Wheeler saw that he was a sincere and intelligent inquirer after the truth. He taught him as well as he could in the time, and sold him a Hindi New Testament. The man continued to come to Mr. Wheeler, and afterward to other missionaries, to secure aid in his studies, and in October, 1879, Hanawant Singh and his eldest son, Mohan, were baptized, and in March, 1880, Tulsa, his eldest daughter. From the very first he seemed a sincere inquirer, and he took Christ as his Saviour, giving up all others. It is said that before he understood our form of worship he would burn incense to Christ. He was true to Christ, according to the light he possessed.

His faith in the word of Christ was also exceedingly pure and simple. One day he was at Mr. Wheeler's house, and concerning some subject Mr. W. said, 'Let us pray about this,' and began to kneel down. But Hanawant proceeded to close all the doors. When told that this was not necessary, he replied, 'You know that the Testament says, "When thou prayest, enter into thy closet, and when thou hast shut thy door," ' etc. In this manner he took Christ's word as literal and true in every instance. This sincerity and simplicity attended him in all his relations with the missionaries, and in all his religious life. In his worship he also showed great humility and meekness. He always seemed to realize that he was in the presence of a loving Saviour, to whom he owed everything. In prayer he would fall upon the floor, as a child, conceal his face with his hands, and pray as though he was profoundly impressed with the goodness and majesty and glory of God, who was present in his Saviour. When two missionaries visited his village only a few months before his murder a very large audience of villagers was collected in a grove to see the magic-lantern pictures. The preaching, in connection with the pictures of the life of Christ, continued until late, and yet the people all sat and listened. At last Hanawant was asked if he would like to testify to his neighbors what Christ had done for him. He replied that he would, and, stepping to the front, he bore witness boldly for Christ. In referring to his worship, he said, 'Formerly I prayed without knowing whether any one heard, or cared, or not; but now when I kneel in prayer I fully realize Jesus near me, and I know that he hears and gives me peace and help.' The entire testimony was remarkably original, delivered in his own

village idiom, yet it was one of the clearest testimonies to the abiding presence and saving power of Christ. Although this man was a Thakur, yet in all his relations with the missionaries and with all people, he showed only a gentlemanly bearing and a very kind heart. He happened to be in the mission-house once when a little orphan babe was brought in for the Orphanage. Some one said this child must have good fresh cow's milk if it would live. Hanawant immediately arose and left the room, and the next day sent a cow for the little orphan.

"This man, whose life and character thus briefly noticed from October 20, 1879, when he was baptized, until May 5, 1881, when he was murdered, was an object of the most cruel and bitter hatred among the Hindus of his caste. He was riding home one night from Jalalabad, when he was attacked by enemies who attempted to kill him, and he was saved only by leaping from his pony, that received a blow which was intended for him; and fleeing into the jungle. On the morning of the 5th of May, 1881, he took his gun, as was his custom, and sauntered out into the field. He came to a tank of water where his partner in the estates, with several laborers, were irrigating his fields. It seems that the partner had no right, either by possession or permission, to use water from that tank. Hanawant therefore expostulated with him, and during the conversation they had all come to sit down between the banisters of a bridge near the tank. Hanawant had placed his gun against the bridge at a short distance from him, and was engaged still in conversation, when four men rose up and beat him to death with clubs. It was the end of a long and bitter hatred of him as a Christian, as will be seen from what follows. As the murderers were

fleeing away toward Jalalabad, some men asked them what the excitement was. They replied that they had killed an 'Isai,' (Christian,) and now they would kill the 'munshi,' (preacher,) and the other Christians of the village, and then the village would be pure and clean. The missionaries and others who investigated this case at once, listening to accounts of Hindus, believed that the above was the only account that could be given of this murder. The murderers were arrested, and after a long, tedious trial, in which the murderers tried to prove that they acted only in self-defense, two were exculpated, and two were sentenced to five years' imprisonment. The general feeling was that all four were guilty of cold-blooded murder; hence a thrill of astonishment ran through the entire community at the news of the decision.

"The body of Hanawant Singh was made over to his friends at noon on the 6th of May, and received a Christian burial, with suitable memorial services, in the chapel of the Boys' Orphanage. His son, who was a hesitating Christian, often opposing his father's zeal, was led to become a decided Christian."

An incidental part of the report for this year furnishes an occasion to speak of a peculiar feature of the ecclesiastical development of the India Mission. Early in the history of the work on the Moradabad District, a quarterly gathering of the missionaries and all grades of native workers was held for the literary development of the workers. This in time became a District Conference, in advance of the recognition of such a body by the General Conference. A course of studies, extending finally over eight years, was gradually adopted for the native Christian workers, examinations had, and ultimately the last District Conference of each year

became the time for the assignment of work to every class of these helpers not connected with the Annual Conference. The Bishop, if present, presides over the making of these appointments as in an Annual Conference; in his absence, the Presiding Elder. All the preachers of the Conference in charge of circuits become the advisory committee, as the Presiding Elders do in a regular Conference. When the Woman's work reached an advanced stage, the same course came to be pursued for the native women engaged in the work of the Society. The separate Woman's District Conferences, annually graduated their workers in studies, and appointed them to their work. Still later the District Conference gathered large numbers of native Christians about it for religious and intellectual development, and thus gradually grew up what they called the Christian mela, similar to the great gatherings of natives at their religious festivals.

The relation of this body to the Annual Conference assumed vast importance. No native could be admitted to an Annual Conference even though a graduate of the Theological Seminary at Bareilly, without satisfactorily passing the examination and receiving the recommendation of the District Conference. The report for 1881 furnishes evidence of the carefulness which they exercised. This year the Rohilcund District Conference recommended for admission to the Annual Conference seven men, four of whom were graduates of the Bareilly Theological School. One candidate was rejected. "In this District Conference," the report of 1881 says, "there were over one hundred natives present, including ministers, local preachers, exhorters, district stewards, leaders, and Sunday-school superintendents, and only six missionaries, and yet no man could get a recom-

mendation, even from this miscellaneous body, concerning whom there was the least doubt of his having a clear record."

Mrs. Dr. T. J. Scott presided at the eleventh session of the Woman's Conference held in Moradabad at the same time of the Annual Conference of this year (1882).

The nineteenth session of the Conference which convened at Lucknow, January 10–16, 1883, was favored with the presidency of Bishop Foster.

E. Cunningham, N. G. Cheney, and A. D. M'Henry were transferred to home Conferences. Rev. J. F. Goucher sent a proposal to establish fifty village schools and to endow one hundred special scholarships, for which the Conference expressed its hearty gratitude. E. W. Parker, James Mudge, and B. H. Badley were anticipating going to America, and were specially asked to stir up missionary interest among the theological schools at home. Prem Das, a leader in the Chamar work, formerly a priest among that caste, had died.

Rev. George H. M'Grew was appointed one of the Committee of Revision of the Hindi New Testament, under the patronage of the North India Bible Society, acting for the British and Foreign Bible Society. The committee was composed of members from the leading missionary societies of North India. The Woman's Foreign Missionary Society's boarding-schools at Nynee Tal, Dwarahath, and Seetapore were placed under Conference direction. An appropriate memoir was entered on the records, of Mrs. Weatherby, wife of Rev. S. S. Weatherby, who had died October 17, 1882, at Glasborough, N. J.

For the first time in its history the native Hindustani Church at Lucknow became self-supporting, and by a

strange coincidence the same was true of the Lucknow English Church. This released $180 for other work. The Lucknow Church had grown within five years, in communicants from 88 to 133; Sunday-schools, from 13 to 26; Sunday-school scholars, from 801 to 1,350. For the first time this church and Sunday-school observed "Children's Day." Sixty persons professed conversion at what are known as the "Dasehra" meetings, a sort of annual camp-meeting held in conjunction with the Dasehra festival. Eighty persons were converted in a series of special meetings at Cawnpore.

Rev. John M. Reid, D.D., Senior Corresponding Secretary of the Board, accompanied Bishop Foster in his episcopal visitation to India this year. This was the first instance in which a Missionary Secretary had been designated by the Board to visit any mission in Asia. Dr. Reid, and Mrs. Reid, who accompanied him, were everywhere received with great favor, and the Conference expressed its pleasure, and acknowledged the benefit received from his presence, addresses, and counsel. Mrs. Reid joined the lady missionaries in their visitations to many zenanas, and evidenced her deep interest in all parts of the work. Dr. Reid's visit had reference especially to the business interests of the Missionary Board. He made careful investigation of the titles under which the property of the mission was held, a matter which had at various times given the Board anxiety. On his return to America he presented the Board with a copy of the title-deeds of each of the numerous pieces of property, and a copy of the newly-enacted law for holding real estate in India. He was impressed with the value of this property to the Board including Woman's Foreign Missionary Society build-

ings, at an estimate of $342,552, but which had been obtained at such a low rate that the extent and worth of it was a surprise to him. He noticed that the residences, churches, academies, and school-houses, though sometimes built entirely of dried clay, and never of costly material, were very generally beautiful in style, and usually were kept freshly whitened. The sites were admirably chosen, and many of them were on lots of one or two acres in extent.

The question of "self-support" naturally received his attention. Money was raised in every circuit for the support of pastors, and all preachers to English-speaking people were wholly supported by their congregations; also some pastors of native congregations. Teachers were largely paid from school funds raised in India.

Dr. Reid was privileged to attend and participate in the proceedings of the Decennial Conference of the India missionaries of all denominations, held in Calcutta, December, 1882. He wrote concerning the relative growth of the India Methodist Episcopal missionaries as follows:

"For India alone the rate of increase in the number of native Christians is shown in the following statistics, extending over a period of thirty years:

Year.	Number.	Increase Per Cent.
1851	91,092	..
1861	138,731	53
1871	224,258	61
1881	417,372	86

"The showing in respect to our own mission for the decade affords occasion for the highest praise to God, and satisfaction with our workers and their methods. In 1871 there were in our missions 1,835 native Chris-

tians; now there are 7,054. The native communicants in our field in 1871 numbered 1,074; now they number 3,089. The Sunday-school work among us attracted great attention, both for its extent and character. There surely can be nothing dry and uninteresting to Christians in such figures as these. They are sufficient to thrill all Christian hearts, and encourage the Methodist Episcopal Church to press her work in India to complete success."

Mrs. James Mudge presided at the twelfth annual session of the Woman's Conference, Lucknow, January 11–16, 1883. Mrs. Dr. J. M. Reid, of New York, was introduced; Mrs. Dr. D. D. Lore also. Miss Esther J. De Vine arrived from America. They requested the Conference to recognize the Nynee Tal Girls' High School as a Conference institution, and place it under direction of the Board of Education. The Seetapore Girls' School was elevated to a Christian Girls' Boarding School for Oudh. They also recommended the establishment of a Sanitarium at Almorah. Mrs. Humphrey, after an absence in America since 1874, returned and took charge of Nynee Tal Woman's work.

For several years the establishment of a school for European and Eurasian girls at Nynee Tal had been desired, and Miss Knowles, having arrived December, 1881, opened this school February 1, 1882, with nine day pupils, and closed the year with sixteen day pupils and eight boarders. The chief object of the school was to bring the children of parents of Christian nationality and speech into more definite experience of religious truth, that they might illustrate the power of Christians in the land. The Woman's Conference of 1882 had recommended that a Home for Homeless Women be established

in Lucknow. In March, 1882, the Gulam Husain Magbara property was purchased for this purpose, and in April three women entered the Home, the number increasing to twenty by the close of the year under Miss Blackmar's charge. The Cawnpore Girls' High School presented the sixth report through Miss Easton, superintendent.

22. North India Conference, 1884.

The twentieth session of the Conference, at Cawnpore, January 9–15, 1884, elected Dr. T. J. Scott president. Allan J. Maxwell and William R. Clancy were received by transfer from America. J. T. M'Mahon and T. J. Scott left for America for a season of recuperation, Mrs. Mary Wheeler Greenwold, wife of Rev. F. W. Greenwold, who was educated in the Girls' Orphanage, and in medicine under Miss Swain, M.D., died during the year. Miss Laura Hyde, M.D., arrived from America. Rev. P. T. Wilson, M.D., was officiating principal and assistant to Dr. Valentine in the Agra Medical Training School. The thirteenth session of the Woman's Conference convened at Cawnpore at this time. The Conference thanked J. H. Frey, Esq., of Baltimore, Md., for valuable aid in establishing low-grade schools in Oudh, similar to those supported by Dr. Goucher in Rohilcund. Rev. T. Craven was appointed to represent the Conference in the next delegated Conference. B. H. Badley was chosen to represent the Conference in the coming celebration of the Centenary of Methodism in America, J. E. Scott being appointed alternate. E. W. Parker was elected ministerial delegate and T. J. Scott reserve delegate to the ensuing General Conference; R. C. Bose was elected the lay delegate to that body.

Rev. James Baume, after some years of pastoral service in America, was welcomed back to India. Rev. Nathan Sites, of China, was among the visitors. The native Church at Budaon this year reached the point of self-support. The Centennial School, Lucknow, rejoiced in a new edifice which is mentioned elsewhere. The most interesting feature of the Conference session was the presence of Dr. Butler. Twenty-seven years before Dr. Butler arrived in India and began this mission work. He retired to America on the completion of the Annual Conference organization, and now, after nineteen years, had returned to visit the scene of his former labors. Mrs. Butler, who had all the while shared his duties, his trials, and his triumphs, accompanied him, as did also their daughter. The Conference delighted to do them honor, and thanked Dr. M'Cabe, Secretary of the Missionary Society, through whose kindly offices the way was opened for this visit from the founder of the mission.

The increase of intemperance among the natives of India had become painful and alarming, through the government "Outstill" system. The multiplication of cheap distilleries had greatly reduced the price of intoxicating liquors, making it possible for the common laboring natives to drink to excess. The privilege of manufacturing very cheap yet very poisonous liquors was sold for revenue, sites being given to the highest bidders, the government stimulating active competition. Any village might thus set up a factory, and if in any village no person was found willing to engage in this business the government supplied one from a distance. There was not "local option," nor any other sort of option. The Conference entered its protest against this system.

The wide-spread religious interest which had obtained in the Bijnour, Budaon, and Moradabad District, this year manifested itself in the Shahjehanpore charge; and, singularly enough, in the region of Tilhur, Rev. Mr. Bare said it began among some religious ascetics. The work in Eastern Kumaon was unavoidably left without an American minister this year, and the responsibility of its superintendency fell on Miss Budden and Miss Nickerson of the Woman's Society. Although the missionary force in Lucknow was depleted and weaker than for twenty years before, the success had been the greatest of its history, there being more accessions from heathendom in ten months than there had been during the first ten years of the work in that city. This success was mostly among the lowest caste of Hindus, though they were men of average salary and holding respectable secular positions; of twenty-seven, two thirds were cooks and bearers to civil and military officers.

The system of visitation of large religious melas, or festivals, in the Oudh District was kept up, and was not without fruit. Of the Devi Patan mela at Bahraich, the missionary wrote:

"Here, in a fierce hot wind, and amid the awful taint of a thousand sacrifices daily, we preached to unusually large crowds of blood-stained people for over a week. Never was the grand, ineffable offering of the cross seen by us in brighter and more glorious contrast than when preached in power at this mela, flowing with the blood of sucking pigs, goats, and buffalces, which could not possibly wash away the sins of the poor, ignorant but earnest worshipers. O how eagerly and earnestly the people listened to the life-giving words, 'The blood of

Jesus Christ, his Son, cleanseth us from all sin,' and verses of like import! Two Brahmin pandits were the first to come out and seek an interest in 'the Lamb of God.' They both confessed that by believing on Christ they had gained what the blood of animals could never give—peace of conscience and blessed hope. They were baptized in the mela, and with the names of Anob Masih and Masih Datt, they went to their village changed and happy men. Then came two Brahmins, one Kayast, one Kurmee, one Dhunna, and one Mussulman, and openly confessed Christ, and were all baptized before the astonished crowds at the mela. But the greatest triumph of God's grace at this fearful pandemonium was the conversion and baptism of one of the oldest officiating priests at the temple where the sacrifices were offered. He heard the story of the cross, believed, and was saved. He was the last one baptized at the mela ere we struck our tents, and hastened back by forced marches to Gondah. Our brethren have since visited the villages in which most of the above baptized reside, and found they were doing their best to serve their new Master, and live a life pure from sin. The priest baptized at the mela was found dead in his temple cell a few weeks after we left, and it is feared that some of his heathen brethren had sacrificed him to their hatred of the name of Christ. His body rests near Tulsipur, but his soul, is, we believe, with Christ in heaven."

23. North India Conference, 1885.

Bishop Hurst presided at the twenty-first session of the Conference, Bareilly, January 7–12, 1885. Noble L. Rockey, of Colorado, and William T. Oldham, of the South India Conference, were admitted by transfer.

James Mudge and J. L. Humphrey were transferred to home Conferences, and W. T. Oldham to the South India Conference. T. J. Scott, J. T. M'Mahon, J. E. Scott, D. W. Thomas, G. H. M'Grew, and R. Hoskins were in America. F. W. Foote had arrived, and was in charge of the Memorial School at Cawnpore. It was resolved that in future the business of this Conference should be conducted in the Hindustani language. The Frey Schools in Oudh were seriously crippled by the death of their founder. The new Goucher Central School at Moradabad was doing good work. A commodious new press building in Lucknow had been erected with large additions to the plant secured by Mr. Craven during his visit to America. A memoir was adopted of Mrs. Sarah A. Judd, who, with her husband, was among the pioneer members of this mission. She had died May 30, 1884, in Binghamton, N. Y. For eighteen years she was connected with this mission, and her rich experience, which gave her ever "a heart at leisure from itself," made her one of the eminent spiritual forces of the mission. Land was secured for a Goucher Boarding House in Moradabad. Thirteen Goucher Schools were in operation. Rev. H. Mansell was this year Principal of the Theological Seminary and Normal School at Bareilly. Rohilcund District reported eight thousand five hundred and twenty Sunday-school children.

Rigid application of the rule of itineration by limitation of term had never been made in any of our foreign missions, but this year almost the entire force, the presiding elder and almost every preacher, was a new appointee throughout the entire Province of Kumaon and British Gurhwal, with a population of two hundred and fifty thousand.

In Shahjehanpore another advance was made in developing workers by the establishment of a school from the first to the fifth of each month, to attend which all the colporteurs and evangelists were regularly called. The mission lost this year by the retirement from India one of the noblest friends and patrons it had ever found. Hon. Sir Henry Ramsey, C.B., K.C.S.I., resigned the Commissionership of Kumaon and retired to England. He was revered by the whole native community, who esteemed him "The father of Gurhwal," as well as the incarnation of justice. He had always given liberally to the enterprises of the missions in this province.

Andrias, at the beginning of the Conference year, voluntarily gave up his salary, trusting his countrymen for support as he had done when a *faqir* or Hindu *guru*, and had itinerated among the people. He had remarkable power and influence; shrewd, eloquent, and devoted, he spent weeks among the Chumar villages, often sitting up till midnight to explain the Gospel message to eager listeners. The people contributed to his sustenance, though they gave him little money. In his presence a heathen altar was thrown down, the people declaring they would use it no more; henceforth the Lord Jesus Christ would be their object of adoration, and the offerings given to idolatrous priests should be given to the disciples of Jesus. He had developed quite a skill of late in the use of medicine. Many took it from his hands and were cured. He always accompanied his prescriptions with prayer.

The Annual District Conference and camp-meeting held at Chandausi, December, 1884, illustrates the growth of the District Conference, its careful scrutiny into Church life, and its judicious attempts to regulate

improprieties. The camp-meeting, which had become the occasion for the gathering, was attended by eight hundred native Christians. It was known that for a few years past some of the weaker native Christians had succumbed to the old habits of their people in regard to Hindu marriage usages. This District Conference plainly charged that some Christians were falling into these irregularities. Some parents, they said, married their children while mere children; some observed objectionable heathen customs in ceremonies at weddings; some took money for their girls, which was tantamount to selling them, and some received presents improperly. The District Conference resolved that fellowship with those who did these things should cease, and specified that boys should not be espoused under sixteen, nor girls under thirteen years of age; that marriage in Christian families by the heathen method of espousal should not be allowable, and that such espousals, if made, should be canceled. It also instructed pastors to refuse fees at espousals.

The fourteenth Annual Meeting of the Woman's Conference met at Bareilly, January 7–14, 1885, Mrs. M. E. Gill, president. Miss Mary Christiancy, M.D., Miss Fannie M. English, Miss Clara M. Downey, Miss Mary Reed, Miss Hattie Mansell, and Miss Emily L. Harvey swelled the force of workers in North India. One thousand copies each of the "Woman's Friend" in Hindi and Urdu were being issued. They also testified to the worth of Mrs. Sarah A. Judd, deceased. The work of the dispensary at Moradabad was carried on by Mrs. Jane Plumer, the native doctor who had been trained in medicine under the medical women of this society. She had treated ten thousand one hundred and

twenty-six patients. A revival had occurred in the Bareilly Orphanage in charge of Miss Sparkes, commencing with a great spiritual blessing received by a blind girl during the preaching of a sermon by Mr. Fieldbrave. Frequently, when awake in the night, the missionaries would hear subdued voices in singing and prayer, with weeping and praising, and in the morning some one would come running to tell how they had been unable to sleep because of spiritual convictions or blessings. The blind girl was an unfortunate creature who had lost her tonsil from a spell of sickness.

24. North India Conference, 1886-1887.

In the absence of a Bishop, Rev. Henry Mansell was chosen to preside over the twenty-second session of the Conference which convened at Lucknow, January 7–12, 1886. De Loss M. Tompkins and John C. Butcher were transferred from Conferences in America. P. M. Buck and others named in connection with the preceding session were in America. The Nynee Tal Boys' High School, established in 1880, was, in 1883, made over to a local committee of the station, on whose petition it was now re-transferred to the control of the Conference. The proposal from the Woman's Foreign Missionary Society to establish a woman's college in Lucknow was indorsed, and Miss Isabella Thoburn appointed agent of the same while in America. Dr. Dease, at Pithoragarh, had taken charge of the leper asylum of the Mission to Lepers. Dr. Waugh reported favorably regarding the progress of the Boys' and Girls' Boarding Schools at the remote mountain station Dwarahat. The route of pilgrim travel to the upper Himalayas had been materially changed, and as the tide now turned past

Dwarahat, the native missionary doctor, H. K. Wilson, had been busy in his dispensary, treating many serious surgical cases. D. C. Monroe had arrived to aid Mr. Foote in the Cawnpore Memorial School, which enrolled students from all, even the most distant, parts of India.

The Woman's Conference met in Lucknow, January 7–12, 1886, Miss E. L. Knowles, president. Theresa J. Kyle and Sarah Lauck were newly appointed from America. Miss Christiancy, M.D., at Moradabad, aided by Jane V. Plumer, had administered at the dispensary to 5,764 Hindu, 4,866 Mohammedan, and 3,453 Christian patients; a total of 14,083. The Government Medical College at Agra had been opened to girls and women, affording facilities for Government medical training, and there was a widely-diffused interest in female medical education in India. The mission had already at Agra a number of girls under medical instruction without permanent arrangement for their care. The ladies appealed to the Annual Conference to consider this need, and to the Reference Committee to provide for the necessary expense. The Girls' High School at Cawnpore required larger buildings, and measures were taken to secure them. The Moradabad Girls' Boarding School enrolled one hundred and eighteen names; that at Bareilly had two hundred and sixty-two, of whom sixty-three were in the boarding department. The ladies in Lucknow were visiting regularly two hundred and seventy-three zenana homes, instructing therein over one thousand pupils. There were eight city schools. Ayodhya was opened for the first time for zenana work, and access had been gained to ninety families, forty of which were those of Mohammedans.

Miss Laura Hyde, M.D., began medical work Febru-

ary, 1885, in Cawnpore, where a new home had been erected.

Bishop Ninde held the twenty-third session of the Conference at Moradabad, January 5–10, 1887. J. H. Schively was transferred from Baltimore Conference and placed in charge of the publishing-house at Lucknow. G. H. M'Grew was transferred to New York East Conference. D. W. Thomas, P. M. Buck, H. F. Kastendieck were in America. A "Chapel Fund," to aid native Christians in building village chapels, had been begun, 817 rupees being in possession of a board of trustees of said fund. This Conference, having a share in the responsible work of the revision of the Hindi Scriptures, under the auspices of the British and Foreign Bible Society, had some time ago appointed George H. M'Grew the representative of the mission in that important enterprise. Mr. M'Grew having retired to America, J. W. Waugh was appointed in his place. The Conference recommended to the General Conference the erection of three Conferences in India instead of two, as at present.

The great religious movement, so manifestly imminent for some time past, broke on the mission during the year now closed. In 1886 five hundred and sixty persons were baptized in two weeks in one neighborhood in the north part of Gondah District.

A great revival work also developed on the Shahjehanpore Circuit among followers of Rae Das, under the charge of Rev. C. L. Bare, hereafter narrated in the section on depressed classes.

The Memorial High School at Cawnpore closed its twelfth year with fifty-five scholars. The Centennial High School, Lucknow, had a total enrollment, May 1,

of five hundred and forty, and closed the year with four hundred, eighty of whom were Christians, eighty Mohammedans, the others Hindus. The premises had been enlarged by the addition of two acres purchased with the kind assistance of Corresponding Secretary Dr. J. M. Reid, making the whole now seven acres. A public meeting was held in this institution in November to welcome Bishop Ninde.

The boundaries of the North India Conference were extended to include nearly the entire territory of the North-west Provinces of India, making the total population embraced in it now (1887) not less than thirty millions of people.

The sixteenth session of the Woman's Conference, called the seventeenth in their Minutes, convened in Moradabad, January 5–12, 1887, Mrs. Craven, president. Miss Anna Lawson, Miss Delia A. Fuller, Miss Kate M'Dowell, M.D., and Miss Oriel Miller were sent from America. Miss Mary L. Ninde, daughter of Bishop Ninde, was introduced to the Conference. The publication of the "Woman's Friend" in Marathi, at Madras, was recommended.

Moradabad rejoiced in the dedication, May 19, 1886, of the new Girls' Boarding School building, the first building ever erected in that city for the special benefit of girls and women. Five hundred women were present, three hundred of whom came from the city. Most of the zenana women had never seen any thing of the kind before. Nearly a thousand girls had been trained here, and Mrs. Parker, who had seen this work from the beginning, rejoiced to see women of three religions taking part.

The Lucknow Woman's College was begun during

the latter half of the year 1886 with three students. Affiliation was sought and secured with the Calcutta University under the suggestion of E. White, Esq., C.S., Director of Public Instruction, and the sanction of His Excellency Lord Dufferin, Viceroy of India; Miss H. V. Mansell was principal. Miss Dr. Laura Hyde's health failed, and she went to the mountains and was never again able to resume her work in Cawnpore. Miss Emily L. Harvey succeeded to the superintendency of the Cawnpore Girls' High School, Miss Easton having been obliged to seek rest in America.

25. North India Conference, 1888.

Rev. J. H. Gill was chosen president of the twenty-fourth session of the Conference, which met at Cawnpore, January 4–9, 1888. George F. Hopkins was received by transfer from the Wilmington Conference. P. M. Buck, D. M. Tompkins, and J. H. Gill were transferred to home Conferences. D. W. Thomas was elected delegate to General Conference; J. H. Gill, alternate. The work had become so extended and diversified that the missions felt the need of more continuous episcopal supervision than could be had by annual visitations of the Bishops, and the Conference requested the General Conference to provide for a General Superintendent to reside in India. The Board of Trustees of the Centennial High School at Lucknow at their annual meeting, December, 1887, resolved to elevate it to the grade of a college, July 1, 1888. The attendance in the school had increased most encouragingly. Dr. Waugh succeeded D. M. Tompkins, who had gone to America, in charge of the Nynee Tal High School. Cholera visited Pithoragarh, and, though few died, it seriously interfered with the

work. Revival meetings were held at three separate points in Gurhwal. The Agra and Muttra Circuit had been transferred from the South India Conference to this Conference. Dr. Parker, Presiding Elder of Rohilcund District, reported that there were now no less than one hundred and five centers on that district where a worker, either preacher or teacher, resided, and that there were native Christians resident in three hundred different towns and villages. The mission did not contribute to them financially, for, though poor, they were independent and asked nothing of the mission. These Christian villagers exercised great influence over the non-Christian community around them.

The Leper Asylum in East Kumaon rejoiced in a new chapel, twelve of the wretched inmates being baptized on the day of the opening of the new place of worship. Rev. Abel Stevens, D.D., the Methodist historian, who visited the mission during the year, addressed the students of the High School at Nynee Tal.

Mr. Schively was appointed pastor of the English Church, Lucknow, and Rev. A. T. Leonard, formerly of the South India Conference, took charge of the press. The total number of pages published this year was 6,563,122.

Mrs. Scott continued to train the wives of the students of the Theological Seminary, Bareilly, forty-two being enrolled, of whom twenty were pursuing a four years' course of study. The Normal School graduated a middle class of seven. The Central School, Moradabad, was raised to a High School under Dr. Butcher's charge. One hundred boys were promoted to this school from the small schools of Rohilcund. This High School was designed strictly to be a training school. Agra and

Muttra Circuit, of the South India Conference, had been transferred to the North India Conference, and was in charge of Rev. W. R. Clancy.

The seventeenth annual session of the Woman's Conference met in Cawnpore, January 4–9, 1888; Mrs. Dr. Mansell presided. Miss Anna Gallimore arrived from America. Miss Nickerson, Miss Kerr, and Miss Woolston, M.D., had deceased during the year, and the Conference entered suitable memorial tributes to them on the record. The "Woman's Friend" in Tamil ("Mathar Mathiri") received an appropriation in answer to the solicitation of Rev. A. W. Rudisill that he be allowed to inaugurate an edition in that language. The Girls' High School at Lucknow enrolled one hundred and three students, and the collegiate department had passed two girls at the entrance examination of the Calcutta University.

26. North India Conference, 1889-1890.

The General Conference, of May, 1888, did not grant the request of the India Conference to establish the residence of one of the general superintendents in India. The matter received protracted and patient investigation, and was warmly discussed with the result that the Conference elected Rev. James M. Thoburn, D.D., Missionary Bishop of India and Malaysia. He was duly ordained, and, having returned to India, now presided over the twenty-fifth session of the North India Conference, Bareilly, January 9–15, 1889, being warmly welcomed in his new official relation by the Conference.

The Asiatic field, to which the Bishop was assigned by the General Conference, embraced the whole of the Indian Empire, and also the Malay Peninsula and the

Malay Islands to the south-east of Asia. In former years Singapore, with its dependencies, was attached to India, but more recently it had been set apart with a colonial Government, and was now known as the Straits Settlements. The islands belonging to Holland are known as Netherlands Indies.

The work in this vast region was under the care of three Annual Conferences and one mission. The oldest and most prosperous of these was the North India Conference, which embraced Oudh and nearly all the territory of the North-west Provinces, with a population of about 43,000,000. This Conference, holding the upper part of the Gangetic valley, included the chief seats of ancient Hinduism, and within its borders the death struggle of the Hindu system will probably be witnessed. The work throughout the Conference was well organized, and in some sections was advancing with a steadily increasing momentum. The most encouraging feature of the work was that a large body of youth of both sexes had been gathered into the schools, and there was reason to hope that in a very few years the number of workers would be more than doubled. There was also the opening of new and very hopeful fields, in which there was every prospect of reaping a rich harvest at an early day.

The South India Conference now included the Bombay and Madras Presidencies, with a part of Central India, and contained a population of about 81,000,000. The members of this Conference had been sorely afflicted during the year, two of them having been bereaved of their wives, and three having been obliged to return to America in feeble health. One had been laid aside most of the year, and two other families were still so sorely

afflicted that their stay in India begins to look doubtful. Nevertheless, God had not left the laborers without tokens of blessing. Baptisms had taken place at nearly all the stations, and in several places the outlook was extremely hopeful.

The Bengal Conference, organized in January, 1887, was geographically the largest of the three Conferences, and contained a population of 125,000,000, or nearly one half the entire population of India. It stretched from the Indus to the southern boundary of Burmah, and was large enough to be divided into two Conferences. In Burmah, far to the south-east, and in the Punjab, far to the north-west, many inviting doors opened, and the Church was constantly constrained to cry to the Lord of the harvest for more laborers.

Charles W. Simmons and Philo M. Buck were received by transfer. Mr. Buck was again transferred to Bengal, and H. F. Kastendieck to New York Conference. Rev. M. V. B. Knox, of the New Hampshire Conference, was a visitor at this Conference session. In view of the extension of the work in the villages more rapidly than the people could provide the new houses of worship necessary, the Conference resolved to establish a "Village Chapel Aid Fund;" the moneys contributed for which were to be invested, the interest only being used, appropriations to be limited to one half the amount contributed locally for such chapel building. Grateful recognition was made of the gift of $3,000 by W. E. Blackstone to found a Deaconess Home at Muttra. Bishop Thoburn ruled that the assistants in the Woman's Conference might be appointed by the Bishop just as the missionaries of the Woman's Foreign Missionary Society were, as "lay workers," the latter having been for some

years regularly appointed to their work in the foreign missions by the Bishop presiding at the Conference.

Rev. James Baume had been for five years pastor of the English Church at Nynee Tal without having been re-transferred from the Rock River Conference. He had rendered important service to other departments of the work in Nynee Tal. Being about to return to America, the Conference gratefully acknowledged the good service he and Mrs. Baume had rendered the mission. A fine property for the Boys' High School at Nynee Tal, costing 52,000 rupees, had been secured. The Centennial School had become a College affiliated with the Allahabad University, and the Government had granted a site for a building, conditioned on its being built on within two years.

At a previous session of the Conference the proposal to establish a "Post-Graduate School" was agreed to, and the faculty was now prepared to receive names of candidates. It was not designed to give any instruction whatever, only to hold examinations and certify to a standard of excellence in courses of study prescribed by the school. This was intended to aid all who wished to pursue their studies along the line of their taste or ability as scholars. Twelve sub-divisions were presented in the first division English, covering a very wide and somewhat profound course, from which the student might select any five.

The increase in Church membership was very marked, equaling nearly one fourth of the entire number of members of the year before, and the native Christian community had increased 1,602. There were 49 ordained native members of Conference, 123 local preachers, and 26,585 Sunday-school scholars. Muttra this

year made its first separate report as an appointment. Muttra District was stated to have a population of 671,690 souls, mostly Brahmins, Thakurs, and Baniyas. Among Hindus, Muttra District is the holiest place in India. Muttra, Brindaban, Gokul, and Gobardhun, within a few miles of each other, are of national reputation. Muttra is located on the right bank of the sacred Jumna River, thirty miles above Agra, with a population of 55,763, about one fifth of whom are Mohammedans. It was once a famous Buddhist city, and is now celebrated as the birth-place of Shri Krishna, the eighth incarnation of Vishnu. Countless pilgrims bathe in the stream at this place, and the houses are covered with roaming, deified monkeys. Brindaban, six miles above Muttra by rail, contained 21,467 population. It was a former residence of Krishna and had a thousand temples. The interior of one of these temples, the Govind Deva, was said to compare favorably with Westminster Abbey. The Rajah of Jeypore expended $800,000 on another of these holy edifices. The Seth's Temple, 737x440 feet, was six years in building and cost $2,000,000. Its endowment yielded 117,000 rupees annually.

In the Sunday-school the most marked increase of the year was of Christian pupils, sixty per cent. of the advance being from that class. The great number of recent baptisms accounted for that. What was more remarkable still, was the fact that sixty per cent. of the increase in these Sunday-schools was of girls and women; 1,032 non-Christian girls being added against only 96 non-Christian boys, making the proportion of girls ninety-one per cent. of the whole increase of numbers. This was attributed to the better organization in detail of work of the Woman's Foreign Missionary Society mis-

sionaries, who trained their native workers most thoroughly.

The Conference viewed with concern the dependence of so large a proportion of the work on money contributed from abroad, and seriously studied the problem of the greater development of indigenous resources of the native Church. The subject of bringing the publications of the press within the means of the native Christians was still a serious one. Five cents was the price of some of these issues, but that was the usual price of a day's labor. The press had distributed two million pages free.

The Centennial High School now became the Lucknow Christian College, and as such it was re-inaugurated, July 2, 1888. Of this mention will be further made in the consideration of some educational institutions of the Conference as a whole. Rev. Isaac Fieldbrave withdrew from the Conference, having accepted work in connection with the American Presbyterian Mission at Allahabad. Dr. Johnson, Presiding Elder of Oudh District, furnished in his report fresh testimony of the blessings attending on labors at the Christian mela which had grown up around the annual session of the District Conference. He set forth that the mela was a regular camp-meeting, and, with the Conference, continued a full week. All of the workers of the district, numbering many more than met in the Annual Conference, came together here, when all their work was carefully considered, and the workers, with many others, waited upon God for blessing and strength for further service. The meeting of 1889 was the most profitable ever had. A number of preachers entered into a fuller personal experience of spiritual life and power than they had ever

before known, as had been manifest in their work during the year, while all in the camp were greatly blessed and encouraged. Miss Leonard, who was present, added greatly to the interest of the meetings. It was realized that these workers, scattered among the millions who knew not Christ, needed the fullness of his presence, that they might make him known to the people. While the indifference and opposition were very great, there was more promise and greater success in all departments of the work than ever before.

The eighteenth session of the Woman's Conference was held in Bareilly, January 9–15, 1889, Mrs. Maxwell, presiding.

Owing to the heat of the plains and the expense of sending the girls from the hills for medical training in Agra, the Conference appointed Pithoragarh as the place for a medical training class for hill girls. The ladies resolved to meet the ladies of the other India Conferences at Cawnpore at the same time and place appointed by the respective Annual Conferences for the holding of a Central Conference, to consider woman's work and to recommend such measures to the Central Conference as they might judge to the advantage of woman's work for woman.

Miss Blackmar, after sixteen years of faithful work in schools, zenanas, and the "Home for Friendless Women," was heartily commended, as she was departing to a new and wide field of work at Hyderabad, Central India, South India Conference. Miss Thoburn was specially commended to the attempt to raise, while in America, $50,000 as endowment for the Woman's College at Lucknow. For the third time in ten years, the Widow's Home in East Shahjehanpore was burned down. Miss Martha

A. Day, Miss S. M'Burnie, Miss Florence Perrine, Miss Lucy Sullivan, and Miss Martha A. Sheldon, M.D., arrived on the field.

The twenty-sixth session of the North India Conference met at Lucknow, January 2–7, 1890, Bishop Thoburn, presiding. The Bishop had been every-where throughout the Conference warmly welcomed by the native Church, as well as by the Europeans and Americans. John Blackstock, William A. Mansell, Frederick H. Northrop, and Joseph H. Gill were received by transfer from America, and James B. Thomas from Bengal Conference. William R. Clancy was transferred to Bengal, and J. H. Schively to South India Conference. Thanks were expressed to Mr. W. H. Blackstone, of America, for an additional donation of $2,000 for the Deaconess Home and Training School at Muttra, and to Dr. William Butler for securing help to the "Village Chapel Aid Fund," now recognized as one of the most important interests of the Church. The aim was to provide inexpensive chapels for Christians occupying more than three hundred villages.

The continued rapid development of the Sunday-schools was the source of much gratification. The aggregate attendance had now reached 28,400 in 780 schools, being an increase, within the year, of 1,543 pupils and 77 schools. A new column added to the statistical tables showed 1,500 rupees given in these Sunday-schools for Sunday-school work. The "Children's Day" collection was 700 rupees. Over two thousand six hundred baptisms were reported this year in the Rohilcund District alone. The Conference expressed its conviction of the duty to make special effort to extend the work among certain castes and classes of

both Hindus and Mussulmans found throughout all parts of the mission field, who seemed almost persuaded to leave their ancestral faiths, and who, it was thought, might be impressed with the superior claims of Christianity. It requested the appointment of a special evangelist agent for this purpose, and Dr. E. W. Parker was so designated.

The nineteenth session of the Woman's Conference met at Lucknow, January 2–7, 1890, Mrs. Maxwell, presiding. Miss Fanny Scott and Miss Ruth Sellers arrived in India. The ladies placed on record a suitable memorial of the death of Mrs. Kate Dixon Hopkins, wife of Rev. George F. Hopkins, who arrived in India February, 1888, and had died September 8, 1889.

27. North India Conference, 1891.

The twenty-seventh session of the North India Conference convened at Moradabad, January 7–12, 1891, Bishop Thoburn, presiding. Sixty-four members and probationers responded to roll call. John O. Denning and David C. Moore were transferred from Conferences in America, and John E. Newsom from Bengal Conference. J. T. M'Mahon, T. S. Johnson, C. L. Bare, Henry Mansell, F. L. Neeld, and J. C. Lawson were in America. D. W. Thomas, G. W. Isham, and C. W. Simmons were transferred to Conferences in America. Allan J. Maxwell had died.

All felt deeply the death of Mr. Maxwell. It was the first instance of the death of one of the American male missionaries on the field in over thirty years. Allan J. Maxwell was born in Crawford County, Pa., May 13, 1851. He graduated from Allegheny College, and subsequently completed the course of the Boston Theolog-

ical Seminary. He reached India 1883, and had been useful in many departments, especially as the energetic Agent of the Publishing House at Lucknow. He died of cholera, falling at his post scarcely yet in the maturity of his strength. His death removed from the Conference one from whom the Church had reasonable grounds to hope for yet many years of great usefulness. Dr. Waugh was assigned Mr. Maxwell's duties as Publishing Agent. On the admission of women to the General Conference the Conference vote stood thirty-five for and sixteen against the proposition submitted. On Sunday, January 11, Bishop Thoburn consecrated to the office of deaconess, with laying on of hands, Phœbe Rowe, Lucy M. Sullivan, Gertrude F. Matthews, and Martha A. Sheldon. A petition was framed asking the General Conference to divide the Missionary Society into a Home Missionary Society and a Foreign Missionary Society. Resolutions of thanks were heartily adopted to Mr. D. L. Moody, for a magnificent collection of $5,000, raised at Northfield, Mass., for the timely aid of pastor-teachers. The Conference declared that the time had come when their policy should be to spend money received from the Missionary Society for education, only on institutions to develop their own Christian community.

The Rev. E. W. Parker, who had been appointed missionary evangelist, reported that new interest had been awakened, and new efforts were made to turn preaching and school work more effectually to the saving of the people, and to gathering them into little Churches under pastoral watch-care. In the Moradabad, Meerut, Bulandshahr, Muzaffarnagar, Aligarh, Etah, Agra, Ajmere, and Khandwa zilas the work received a

new impetus, not in every case by the direct work of the special evangelists, but by the counsel and assistance given. Including the places opened through the extra aid secured by Dr. Peck and Bishop Thoburn, which the success of this work called out, more than two hundred new centers were opened by the end of October, and more than two hundred places were still calling for aid. These centers were scattered all over India. Most of this work was done by the regular laborers in the various circuits, and thus the object was secured by turning attention to this kind of work, arousing an interest in it, and securing the means needed for it. Dr. Parker said, "If all over India the efforts of our people can be turned into channels of success in bringing the people who are now accessible and ready to Jesus, and in building up a native Church, our object will be attained. Let no one believe for one moment that our object is merely to baptize. All converts are placed under the watch-care of Christian pastor-teachers, and schools are opened for their children. We open no new center when we cannot supply the pastor-teacher, who teaches the children to read and write, and the inquirers and Christians the way of life more fully."

Rohilcund District witnessed great progress among the masses now turning to the mission for salvation. Four thousand nine hundred and sixteen persons this year received baptism in the name of Christ; 358 new places were opened; 809 Christian workers, all but 29 of whom were natives, were working the field from 229 centers; and Christians lived in 1,039 cities, towns, and villages. The Church now numbered 9,508 members and probationers, and the Christian community more than 16,000. This was an increase of nearly 3,000 on this

single district. Four hundred and five day-schools enrolled an attendance of 8,818 pupils, while 14,933 persons had been gathered into 468 Sunday-schools.

The work was now largely self-propagating, spreading from member to member of the same family, and then from family to family in the same caste, and from village to village, along caste lines, and now and then leaping over these boundaries and entering into and spreading through other castes. But these successes brought very grave responsibilities. The work needed to be conserved, and these people taught and led into the possession of spiritual blessings. Only men and women of some education and Christian experience could do this. Hence the mission stood in sore need of more money for this work. They could not possibly keep up with the advancing columns without means to provide pastor-teachers to build up and establish the recent converts.

Rev. J. E. Scott reported Muttra Circuit as no mere experiment. More than one hundred converts a year had justified its existence. Multiplying inquirers, attentive congregations, and growing opportunities encouraged to greater effort. The field was splendidly laid out for work. Within the sacred precincts (Briji Bilas) four of the five most important places were occupied. The two out-stations of Hathras and Sikandra Rao had been exceedingly fruitful. Not a month passed without accessions. The churches which had sprung up there during the past two years were growing numerically and spiritually, and in power for aggressive work. Arrangements were being made to build a small combined chapel and school-house at Hathras.

Muttra is a famous place for religious festivals (melas); scarcely a month passes without one or more.

During the rainy season especially, trains come crowded with pilgrims who throng the sacred resorts. Much work was done among the pilgrims. The great Car festival (*Krishna Rath Mela*), at Brindaban, was well attended by missionary workers, who preached to large and attentive audiences. Attention was given to the distribution of Christian literature, especially to giving out tracts, more than one hundred thousand of Bishop Thoburn's tracts alone having been put in the hands of pilgrims and others during the year. A soldiers' chapel, costing 4,000 rupees, was built on a site given by the military authorities in the cantonments. It combined an audience room, prayer and reading room, and coffee-shop. The English services were well attended, and a number of conversions had taken place. The services of the Hindustani Christian congregation were held in this building.

Meerut, a very large circuit of the Rohilcund District, was made over to the Mussoorie District. A new brick building for the Native Christian Girls' Boarding School, of which Mrs. Lawson was superintendent, was erected at Seetapore. It was calculated to provide for a hundred girls.

Another illustration of the forms of Hindu superstition, and of access to multitudes through the native religious assemblies, is afforded in the report of the itinerating tours of the Seetapore missionary.

One of these tours was made to the noted Hindu shrine called *Neemsar*, twenty-two miles south of Seetapore, on the right bank of the river Ghogra. Here, as the tradition goes, the great Ram Chandra "planted his footsteps," and here one of the five famous *Pandava* brothers made his abode. One is forcibly reminded

of the asceticism of mediæval Europe as he visits the curious underground monasteries of this celebrated shrine. Hundreds of Hindu monks plod their long, weary way here, crawl through the little hole of a doorway, two by two feet, pass along the dark, winding passage to their lonely, silent retreat, and sit and pray and meditate, hoping to become absorbed into the deity. Thousands of pilgrims monthly, and other tens of thousands yearly, come here to wash away their sins in the so-called holy water of the large circular bathing tank. The water flows out in great volume from the tank, and as there is no visible inlet the masses believe that it bursts forth from *Patal*, the infernal regions. The Brahmins there tell the story that even the great English Government could not stop its flow, for they tried, but failed. The missionary, Rev. J. C. Lawson, said: "On a gentle slope, on one side of the main thoroughfare leading to this bathing-place, for days we preached the Gospel to thousands of the common people, who listened gladly. O, how attentive they were, and how the blessed word came home to them like a welcome revelation! No doubt, in heaven we shall meet many who there for the first time heard about Jesus. Never before have we been so strangely touched with compassion and filled with love for any misguided people as we were at Neemsar. The great throngs of poor, ignorant pilgrims would rush pell-mell to the bathing-place. On, on they go, family after family, company after company, village after village, caste after caste, a great surging, seething, moving mass of wild and reckless human beings. O, it was a pitiful sight! No wonder that the dear Saviour had compassion upon such multitudes."

The missionaries at Bahraich now pushed their work

into the borders of Nepal, establishing a new station at Rapaidilia. A new church building was erected at Bara Banki, and a native church in Lucknow costing 16,000 rupees; Miss Harvey transferred the Girls' High School at Cawnpore to the building formerly occupied by the Boys' Memorial High School; a new wing was to be added at a cost of 28,000 rupees. In Gurhwal native ministers were moving about among the people from ten or twelve centers.

The Woman's Conference was held in Moradabad January 7–12, 1891, Miss De Vine, president. Miss Hannah Dudley arrived on the field. An important measure of this session of the Annual Conference and of the Woman's Conference was the joint action had with the Annual Conference concurring in the removal of the higher classes of the Memorial Boys' High School at Cawnpore to the Boys' High School at Nynee Tal, the primary department to be merged with the Memorial Girls' High School at Cawnpore, thus actually transferring the Boys' High School from Cawnpore to Nynee Tal. The buildings at Cawnpore were to be remodeled to suit the demands of the Girls' High School. The Woman's Normal Training School under Mrs. Scott, connected with the Bareilly Theological Seminary, had grown to need four recitation rooms. Twenty years before Mrs. Scott begun this work of training the wives of the students in the seminary with six women pupils on her veranda; she now had forty-four who had been regularly taught all the year. The Training School and Deaconess Home at Muttra, begun in 1888, numbered twelve pupils.

28. North India Conference, 1892-1894.

The twenty-eighth session of the North India Conference met at Cawnpore, January 6–11, 1892, Bishop Thoburn, presiding. J. H. Gill was elected secretary. George C. Hewes, Matthew Tindale, William R. Clancy, and Homer C. Stuntz were transferred into the Conference, and Thomas S. Johnson, George F. Hopkins, Albert T. Leonard, E. T. Farnon, J. W. M'Gregor were transferred to the Bengal Conference. Brenton H. Badley, and F. H. Northrop had died. Daniel Buck, Samuel Philip, William T. Speake, and George C. Hewes were admitted on trial. Charles L. Bare, Frank L. Neeld, and James C. Lawson were made supernumeraries. Delegates, lay and clerical, were elected to the General Conference. E. W. Parker and J. W. Waugh were the clerical delegates, T. Craven and F. L. Neeld being alternates. Rev. Henry Mansell, who was granted a location, and W. H. Daniels were chosen lay delegates. Delegates were also elected to the Central Conference. The growth of the work is shown in the increase of the Christian community within four years of 22,000; of Christian workers, 1,200, and of the Sunday-school as follows: 1889, an increase of 1,543, of which 843 were Christians. 1890, an increase of 3,367, of which 1,109 were Christians. 1891, an increase of 10,905, of which 7,230 were Christians. There were now 42,672 scholars enrolled. There were serious questions growing out of additions by the numerous baptisms, and it was recommended that baptism be refused where inquirers could not be placed under instruction.

Brenton Hamline Badley was born April 27, 1849, at

Monmouth, Ind., United States. He was graduated from Simpson College, Ia., 1870, and from Garrett Biblical Institute, 1872, when he was at once appointed to India, having married Miss Mary A. Scott the same year. Of his nineteen years' missionary work, fifteen were given to Lucknow. The Christian College at Lucknow owes its development as an institution, and the building it occupies, with the site on which the building stands, and the site occupied by the High School, to Dr. Badley more than to all other human agencies besides. After two years of conflict with pulmonary disease, he let go his hold on life November 20, 1891. His literary work alone would have rendered his life a successful one. His "Indian Missionary Directory" was revised and continued through three editions. His "Mela at Tulsipur" gives a graphic picture of Hindu scenes. The literary titles of his vernacular works are numerous. His was a rare character based on exceptionally rich spiritual experience. He was personally an inspiration to all who came in contact with him.

Frederick Hamilton Northrop was born in Clinton, Wis., United States, November 27, 1860. He arrived in India, February, 1890, and on July 10, 1891, died at Agra of heat apoplexy, having given seventeen months of earnest work to India. He was graduated from Beloit College and the Theological Seminary at Evanston, Ill.

Bishop Thoburn had, at the Conference of 1890, erected two new presiding elder's districts, Aligarh and Agra. The Agra District, with Rev. J. E. Scott in charge, was, roughly speaking, made up of parts of the four civil districts of Agra, Etah, Muttra, and Aligarh,

lying along the Jumna River, and the regions about Ajmere, the capital of Rajputana. It was organized at the last session of the Conference by joining together Agra, Muttra, and Hathras, with their out-stations, belonging to the old Rohilcund District of the North India Conference, and Ajmere with its out-stations, transferred from the Bengal Conference. The city of Agra rose to importance in the time of Akbar the Great, A. D. 1566, and its monumental buildings afford fascinating and instructive lessons in architecture to the world. It contained now some 265,000 inhabitants.

The work was carried on from three central stations—Agra, Ajmere, and Muttra—each the capital of a civil district of from eight hundred thousand to one million souls, and the head-quarters of a missionary in charge. Connected with each of these centers were several sub-circuits with native preachers in charge. Under these preachers in charge, again, were numerous local preachers, exhorters, pastor-teachers, colporteurs, and Bible-readers, in the surrounding towns and villages, all under the supervision and direction of the missionary in charge, who not only worked his own station, but itinerated throughout the field.

There were on the district about thirteen hundred native Christians, living in about fifty towns and villages. There were 30 day-schools with an attendance of about 800, and 50 Sunday-schools with 1,500 scholars. Among the workers of the district were 4 members of Conference, 1 local deacon, 14 local preachers, 17 exhorters, 10 Christian teachers, and 19 Bible readers. A Boys' Boarding School was maintained at Muttra, and all the schools were directed by Christian teachers; and the Moody schools especially had been successful as

evangelistic agencies. The greatest obstacles were the poverty and ignorance of the people.

The other new district, Aligarh, had been in charge of Rev. Hassan Raza Khan, and comprised the old Kasgunj Circuit and most of the zila of Aligarh, having 8 circuits and a Christian community of over 3,000, living in 125 villages, with 45 workers; 1,500 baptisms were recorded for the year.

The Amroha District was still in charge of Rev. Zahur-Ul-Haqq, no foreign missionary residing within its bounds. It had 16 circuits, and Christians living in 269 villages numbered over 3,000.

As, owing to the fact that the General Conference of May, 1892, created the Northwest India Conference, of which an account appears hereafter, the statistics for the North India Conference at this juncture appear for the last time in their full form, it is proper to make mention of some of their principal features.

There were (1892): Foreign members of Conference, 24; native, 40; local preachers, 189; total paid workers, 1,986; members, 8,820; probationers, 16,203; Sunday-schools, 1,142; Christian Sunday-school scholars, 15,889; non-Christian Sunday scholars, 26,783; native community, 32,992; raised for ministerial support, European, 8,540 rupees; for native preachers, 6,501 rupees; total money collected in India, 100,405 rupees; schools, 869; scholars, Christians, 9,884; non-Christians, 12,872; contributed for Missionary Society, 1,705 rupees.

The twenty-first session of the Woman's Conference was held under the presidency of Miss English in Cawnpore, January 6–11, 1892. Miss Harriet Kemper and Miss Mary Bryan, M.D., joined the mission from America. Suitable reference was made to the death of

Mrs. Charlotte P. Clancy, wife of Rev. William R. Clancy, which had occurred during the year; also of condolence with Mrs. Badley in the death of Dr. Badley. The Deaconess Home in Muttra had become the center of a training-school, zenana work, and a boarding-school, and Miss Kate M'Dowell was in charge of the Zenana Medical Mission Dispensary, which entered a new building July 1, 1891. The Medical Home at Agra reported an increased number of students. The report of the Girls' Orphanage and Boarding School at Paori, in Gurhwal Province, reviewed the work for eighteen years since its beginning. The census report now showed 207,000 women in the province, less than 100 of whom were able to read. All but about one dozen of this hundred had been taught in this school. There were 30 intelligent native Bible-women doing evangelistic work as Bible-readers, teachers, and preachers' wives who had received their training here, besides many others working in other places. Since the beginning (1868) 178 girls had been in the school as boarders; there were 60 at present. These had not all been orphans, some being Christian girls and daughters of village Christians.

The twenty-ninth session of the Conference was held at Bareilly, January 11–16, 1893, Bishop Thoburn, presiding; W. A. Mansell, secretary. John W. Robinson was transferred from Des Moines Conference. Henry Mansell was re-admitted. R. Hoskins, J. E. Newsom, Chunni Lal, W. R. Clancy, J. E. Scott, Mahbub Khan, James Lyon, Isa Das, Hasan Raza Khan, Daniel Buck, Mohan Lal, Charles Luke, Tafazzal Haqq, Henry Mansell, James C. Lawson, and Chimman Lal were transferred to the North-west India Conference. Bishop

Mallalieu was present, and was welcomed as a visitor by the Conference. The General Conference, May, 1892, erected the North-west India Conference, transferring a large section of the work of the North India Conference to the newly-created North-west Conference. Out of a total of 33,000 of a Hindustani Christian community in the North India Conference, 7,800, or approximately one fourth, had gone to the North-west India Conference.

The Conference now recorded: Conference members —European, 61; native, 18; local preachers, 173; total paid workers, 1,511. Membership—probationers, 15,153; full members, 10,660; native Christian community, 32,512. Sunday-schools, 982; Christian schools, 16,093; non-Christian schools, 21,854; Boys' Vernacular Schools, 443; Girls' Vernacular, 228; English and Anglo-Vernacular, boys', 27; girls', 10. Scholars: Christian boys, 6,911; girls, 2,917; total scholars, 18,952. Collections: for the Missionary Society, 1,506 rupees; Children's Day, 434 rupees; ministerial support, from Europeans, 4,922 rupees, from natives, 3,411 rupees; total collected in India, 93,664 rupees.

The Methodist Church has ever had an interest with others in penetrating Tibet, the only land now considered inaccessible to Christian evangelism. The eastern approaches to this secluded country were occupied by the Methodist mission in West China, where Tibetans are found in large numbers. The Moravians have been at the gates of Tibet in British Lahoul for many years. The Methodist missions of the Himalayas touch the lines of approach through the passes on the south, and the missionaries had tried to accomplish something through the "buffer" races, which trade

between Tibet and India. These are Bhotiyas. An attempt was now made to do something more among these people. H. K. Wilson, M.D., native missionary in eastern Kumaon, went, April, 1892, as an evangelist to Bhot and took up his abode, eight days' march north of Pithoragarh, where he opened a dispensary, treated 3,200 patients, and established a day school of twenty-five pupils, far away among the snows of the Himalayas. Mr. W. E. Blackstone, of Oak Park, Ill., furnished the money to begin this mission among the Bhotiyas, hoping thus that the Gospel might penetrate Tibet.

The twenty-second Annual Meeting of the Woman's Society met in Bareilly, January 11–16, 1893, Mrs. Monroe, president. Miss Elizabeth Hoge and Miss Ada J. Lauck arrived from America. A Board of Education to co-operate with the Boards of Education of the Annual Conferences was now established to care for questions pertaining to all interests of the woman's institutions. Miss Margaret E. Layton died of cholera, April 22, 1892, at Cawnpore after a few hours of intense suffering. A beautiful tribute to her devotion and influence was placed on record. As the boundaries of the North India Conference were changed this year by the erection of the North-west India Conference, a few statistics are in order as a matter of record, viz.: Number of day-schools, 208; native Christian teachers, 134; pupils in village schools, 1,650; pupils in city schools, 1,821; pupils in vernacular boarding-schools, 974; in Orphanages, 215; in English schools, 226; Sunday-school scholars, 5,597. They were systematically visiting 6,581 zenana homes, and had treated in their dispensaries this year 6,742 patients. There were 11 Woman's Foreign Missionary Societies' missionaries in charge of the work.

The North India Conference convened for its thirtieth session in the Hindustani Church, Lucknow, January 3, 1894, Bishop Thoburn, presiding. David Lyle Thoburn was transferred from the Central Ohio Conference and ordained under the missionary rule. Eight persons were received on trial; twenty-seven were ordained deacons, and six elders. Charles L. Bare, Peachy T. Wilson, and Frank W. Foote were entered as supernumeraries. Mr. Bare and Mr. Foote had returned to America. Mr. Foote had accomplished a good work in the Memorial High School at Cawnpore and at the Nynee Tal High School. The Conference passed a resolution expressing regret that the Corresponding Secretary, Dr. J. O. Peck, had been detained from his intended visit to India. Delegates were elected to the Central Conference.

The Conference greeted Mrs. Keen, Corresponding Secretary of the Philadelphia Branch of the Woman's Foreign Missionary Society, who was present, accompanied by her daughter. Mrs. Keen had been officially designated by her Society to visit the mission. Bishop Thoburn had felt obliged to leave the work in India and return to America to help raise moneys to meet special exigencies arising in the field, and was again about to leave India for the same purpose for a time. The Conference expressed its regret at this necessitated absence of their chief and leader, but pledged themselves to endeavor to take care of the work in India to their best ability while Bishop Thoburn was absent on this special mission.

The twenty-third Annual Meeting of the Woman's Society occurred in Lucknow, January 3–8, 1894, Mrs. J. F. Keen, Corresponding Secretary of the Philadelphia

Branch of the Woman's Foreign Missionary Society, being present, consented to preside at the session. Miss Kate M'Gregor, M.D., had arrived from America to reenforce the workers. The starting of a medical class for women in Bareilly was ordered, from which the best students were to be selected to be sent to the Medical College at Agra.

It must be borne in mind that the Woman's Annual Meeting and the work under it was not alone that of the Woman's Foreign Missionary Society. The enormous amount of work accomplished by the wives of missionaries, both before and since the organization of the Woman's Foreign Missionary Society, cannot be computed. It enters but little into the general reports of the Missionary Society in America, being relegated to the reports of the Woman's Foreign Missionary Society, hence this outline sketch is of the work of Methodist women for India women, whether agents of the general Missionary Society, of the Woman's Foreign Missionary, or of women who joined the mission in India.

29. North-west India Conference.

In July, 1889, Bishop Thoburn and Dr. Parker made a tour on the west side of the Ganges, with a view to ascertaining what providential call might appear for the mission to extend its operations in that region, especially among those to whom the converts on the east side of the river were related. They learned from reports brought to them that large numbers of the people were interested in Christianity and ready to forsake their idols. The chamars were ready to become Christians in large numbers, and as there were, according to the latest census more than a million of these between the upper

Ganges and the Indus, they determined to commence work in a small way among them, even their large faith not suggesting what was to be a fact, that five years thereafter they were to see fifteen thousand of these people brought into the Christian Church.

The obligation to press into this new territory was considered a month later, at the Central Conference of January, 1892, and information was received of other new openings far to the south-west in the Nerbudda valley, from Central India between the Ganges and the Jumna, and even in one locality in Bengal.

The General Conference of 1892 erected the North-west India Conference, embracing the territory alluded to in these excursions. According to that action this Conference included that portion of the North-west Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude. This North-west India Conference held its first session at Agra, January 18–23, 1893, Bishop Thoburn, presiding; Bishop Mallalieu being also present. The members of this Conference included within the boundaries as constituted under the action of the General Conference were: Robert Hoskins, Philo M. Buck, Jefferson E. Scott, Dennis Osborne, Mahbub Khan, Hasan Raza Khan, Charles W. De Souza, Albert T. Leonard, Charles Luke, James Lyon, John D. Webb, Isa Das, Rockwell Clancy, Matthew Tindale, Frank J. Blewitt, Claudius H. Plomer, Edward S. Busby, John E. Newsom, Edwin T. Farnon, Chunni Lal, Daniel Buck, Yaqub Cornelius, Joshi Sumer, Jhabbu S. Joseph, Edwin W. Gay, Mohan Lal. The following were transferred from the North India Conference: Henry Mansell, James C. Lawson,

Chimman Lal, and Tafazzal Haqq. The following were admitted on trial: Ram Sahai, John D. Ransom, Tazl Haqq, Ishwari Pershad, Tazl Masih, Taj Khan.

Woman's Conference: Mrs. Tindale, Miss M. Seymour, Mrs. Emma Scott, Mrs. Gertrude F. Matthews, Miss Brown, Miss Phœbe Rowe, Mrs. Lawson, Mrs. Lyon, Mrs. De Souza, Miss Clara A. Swain, M.D., Mrs. Plomer, Mrs. Blewitt, Mrs. Buck, Mrs. Busby, Mrs. Leonard, Mrs. Mansell, M.D., Mrs. Osborne, Mrs. Webb, Mrs. Clancy, Mrs. Hoskins, Miss M'Burnie, Miss Lauck, Mrs. Worthington, Mrs. Newsom.

The Conference, including probationers, now numbered 37 members; 15 deacons and 15 elders were ordained on the Sabbath. The statistics showed the Conference to begin with: Church members, 4,254; probationers, 10,812; churches, 19; parsonages, 10; Sunday-schools, 449; Sunday-school scholars, 17,315; pupils in day-schools, 5,330; a Christian community of 20,215, and estimated number of inquirers, 35,000.

The second session of the Northwest Conference was held January 12–16, 1894, at Cawnpore, Bishop Thoburn, presiding. J. T. Deatker and Kallu Das and Cheda Lal were received by transfer. Frank J. Blewitt was transferred to South India Conference. A "Veteran's Relief Association" was organized for both foreign and native workers. Complimentary mention was made of the services of Rev. J. W. Waugh, D.D., as Treasurer of the Conference, now resigned; also a request that Corresponding Secretary Dr. J. O. Peck be delegated to visit India. The Woman's Conference held its second Annual Meeting at Cawnpore at this time. Mrs. Keen, of Philadelphia, presiding. Miss Ruth A. Collins, of the Woman's Foreign Missionary Society, arrived for work

in Muttra. The Conference had few missionaries of the Woman's Foreign Missionary Society, the work being carried on in thirteen stations by married ladies, only two stations having work under single ladies. They specially plead for more unmarried women for this work.

The report on self-support was encouraging. A Christian population of 23,122 had contributed 1,508 rupees to support of pastors. There were Sunday-schools, 524, an increase of 75; Christian scholars, 9,408, increase, 1,393; non-Christian attendants, 21,329; increase, 4,121.

The Ajmere District was an offshoot of the old Agra District. It included eight circuits; now it had eleven. The working of this region as a distinct district practically began only nine months before, and soon recorded one thousand baptisms.

Ajmere, the center of the district, was the principal town of British power and influence in the whole of the province of Rajputana. The mission was surrounded by twenty-four native States, in which were comprised not a few of the wealthiest and most influential, as well as ancient, of all India. The mission in this place dated back some ten or eleven years, but from lack of funds and workers it made no real advance until recently. In the city of Ajmere itself there was an English and native congregation, both meeting in the same worshiping hall, and being full of interest and indications of growth. The native Christian congregation had already outgrown the limited space afforded by this hall. There were in Ajmere two boarding-schools, both of which had been very greatly helped by the recent purchase of a most desirable property by the Woman's Foreign Missionary Society, and both of which are rapidly growing in interest and numbers.

There was in Ajmere a class of students receiving biblical training as workers in this field. A few had already been drafted out to different points in the district.

Clustering round Ajmere, and properly belonging to the Government district of Ajmere, were a number of stations in which the workers and converts were found. Pushkar, Bir, Srinagar, Kishengarh, were principal among these stations, and each one important in itself as a center for other villages and towns untouched by any missionary enterprise.

Pisanganj, with its surrounding villages and subcircuits, formed almost a little district in itself.

Allahabad District was the newest in this newly-organized Conference. The entire territory embraced within it, being south-west of the river Ganges, the boundary line adopted by the Conference, was taken over from the North India Conference at the recent revision of Conference boundaries. The district comprised but four circuits; it included, however, the two most influential centers in the North-west Provinces, at each of which there were prosperous English and Hindustani Churches and valuable property. Around these centers the country teemed with populous cities and towns, and the work is steadily penetrating these outlying regions.

Bulandshahr District had been embraced in Amroha District, North India Conference. It had 10 circuits and a Christian community of 4,169; 1,620 having been baptized this year. Kasgunj District had 6,103 Christians living in 350 different places.

Meerut District lay mainly between the rivers Ganges and Jumna, about 60 miles wide by 125 long; the population was about 600,000. There were 76 mission native agents, and 1,675 baptisms within the Conference year.

Mussoorie District had but five circuits, with English Churches at Mussoorie, Roorkee, Deobund, Patiala, and Lahore. The Philander Smith Institute passed its whole class at the entrance examination of the Allahabad University.

30. Great Evangelistic Development, 1888-1893.

The Indian social organization is peculiar. Partly from religious causes, partly from successive waves of immigration, and partly from a highly artificial economic division of labor, there exist great class divisions of society. The social league rests on caste, which has its roots deep down in race elements. The Brahmins are the "twice-born" highest caste. The civil and military rulers are the Kshatriyas. The class who till and trade are the Vaishyas. Artisans and day laborers are Sudras. Below these are the outcastes, with non-Aryan blood currents in their veins. Religiously all the four castes are of divine origin, though with degrees of dignity. These castes are subdivided into hundreds of other castes. In the course of time it has come to pass that the outcastes have fallen into social class divisions among themselves, the classification for the most part following the lines of division of labor, such as chamars, or leather-workers; mahtars, or sweepers, and so forth. As they are survivals of the most primitive races who immigrated from Central Asia into India they are sometimes spoken of as "Aboriginal Tribes," though that term is still somewhat more comprehensive, including whole tribes which are absolutely segregated from the Hindu community, and some from the influences of Hinduism, either social or religious.

In Bengal this general segment of population is spoken

of as Nama-Sudra, or below the Sudra, the term Sudra being that of the lowest recognized class which is a component part of the Hindu social order. In the Bombay census report of 1882 they were catalogued as "Depressed Classes," and a not wholly inapplicable designation might be the submerged sixth of India's population. They are in a sense serfs, in some cases, however, being quite independent, in others occupying a position of mild slavery. For centuries they have been one and all subordinated directly or indirectly to the great social system of the Hindus, and politically have exerted no power. They are not Hindus, yet are sometimes spoken of as such, though their religious teachers and their gods are wholly outside the Brahminic system.

They are found in all parts of India, as individuals or in small communities, in wards of towns and villages, or in separated districts. In North India and in the Nerbudda valley they follow various occupations, as farmers, weavers, shoemakers, village watchmen, day laborers, coolies, or personal servants to richer Hindus and Europeans. The English Government has released them from all technical legal relations to others that would imply a condition of depression, but by usage of centuries they are still a submerged community.

Many of these are slowly awakening to the recognition of their altered relation, and gradually asserting their independence, exhibiting a disposition to advance their culture and condition. They have never been educated, and are as a whole positively illiterate, few of them having learned to read or write. Sir William Hunter estimates them as numbering fifty millions. As the British Government opens to them, in common with every other subject of the empire, all avenues, and they

are not hampered as others with pride and traditions, if they should, as they have already done in a small way, make a general use of these opportunities, India would, in a sense, be turned "bottom side up." Sir William Hunter says within the next fifty years these fifty millions of human beings will incorporate themselves into one or other of the higher faiths, and adds, "Speaking humanly, it rests with Christian missionaries in India, whether a great proportion of these fifty millions shall accept Christianity, Hinduism, or Islam." It is among these non-caste peoples that Mohammedanism has made advance in Bengal, and from them come the followers of Kabir and Nanak in Northern India. They are in many portions of the country accessible to Christian influences. The great revivals in the Telugu and other missions in Southern India were among such non-caste peoples.

Very soon after the Methodist Mission was begun in Moradabad several persons came to the missionary there, delegated by their people to secure a Christian teacher to instruct them in Christianity, of which they had heard something at a religious fair. These people lived about twenty miles from Moradabad city. A teacher was sent. Later a religious teacher among the chamars (leather-dressers), who had been converted in the Church of England Mission beyond the Ganges, was employed to teach these old disciples of his in Christianity. As a few lads learned to read they were sent to Moradabad for further instruction, and soon there were fifty chamar boys there being trained, as the sequel proved, for Christian leadership among their own people.

Very early in the history of the mission another low-

caste people in the Budaon District moved in the same direction. As early as 1879, the Bairagis, as a body, seemed ready to turn to Christianity, but being a priestly class they would lose their means of support, and they could not see what to do. The sweeper caste, however, continued to turn to this new way, and were rising in the social scale. Men, who ten years before dared not enter the presence of the Zemindar (land-owner), were now cordially invited in; four converted sweepers became themselves landed proprietors.

In 1880 a number of the sweeper caste were baptized at Aonla, who bravely withstood the persecution which followed this act. The police treated them as thieves, and arrested them whenever any theft occurred, no matter by whom committed, confining them, beating them, and sometimes burning their houses. At Bilsi the chamars of four localities gave excellent attention to the word. In Budaon they sent their children to the schools. The Bairagis and Thakurs followed more slowly, and the Christian sweepers began separating from their unbaptized relatives. There were now Christians residing in sixteen villages about Krakala.

In 1881 tokens of a very extended movement of entire castes toward Christianity were observed, where some of the members of the circle had already become Christians. This meant much when it was estimated that there were half a million chamars in the Rohilcund District alone. The missionaries became confident that faithful pursuit of the lines on which they had thus far conducted their work would result, in the course of a few years, of many thousands turning to the Christian religion.

Another illustration of the variety of these non-caste

communities is furnished in the report of an outlying district of Shahjehanpore in 1886, known as followers of Rae Dass, an ancient bard or prince. These were not idolaters; no idol or temple was found among them; all belief in devatas (gods) was rejected. They made no pilgrimage to sacred shrines. Their worship consisted in gathering round the village fire and singing bhajans (native hymns with native tunes), accompanied by a simple stringed instrument, in honor of Parmeshwar (the Supreme Being). These were free from the sensual doggerel common to native songs. These people were not generally easy to influence, but they consented to become disciples of Jesus Christ.

In the report of 1886 the missionaries said: "The statement made last year that the day when we should expect great things has fully come, has already been realized. In the north of Gondah District five hundred and sixty persons in one neighborhood received baptism within one week. There has been no such work as this in the history of the mission; this, however, is but the beginning of what we may soon expect. God is wonderfully preparing his servants as well as the people for the day of his power in this empire. The interest in Sunday-school work continues to increase, which work is quietly but powerfully moving the masses. Preachers are coming forward both from among the Hindus and Mohammedans, not to preach their own religion, but against the Christian religion, which shows that in their estimation their systems are in danger."

The work in the North Gonda District, under Rev. Samuel Knowles, was among the Tharu peoples, a remnant of the aboriginal race-wave at the foot of the Himalaya Mountains, north of Lucknow. These people were

not learned enough to institute any literary comparisons between the several religions of the country, but they quite understood themselves. They gave among the reasons that controlled them, such as these: "1. We are saved from idol-worship, and many of its customs which we know are bad. 2. This religion worships God, and we find a Saviour of man here. 3. Those of us who have become Christians have been benefited and elevated in every way." The greater development of this work, dating from 1888, rested on the foundation of thirty years of careful and gradual growth. The larger number of converts in the mission were from this class from the beginning, and Dr. Parker, at the Decennial Missionary Conference in Bombay, 1893, gave the following statistics of the growth of this work: In 1859 there were two native preachers, 5 communicants, 8 Christian boys in the schools, and no baptisms; in 1868 there were 30 native preachers, 665 communicants, 297 Christian boys and 168 Christian girls in school, and 187 were baptized that year; in 1878 there were 73 native preachers, 2,526 communicants, 424 Christian boys and 715 Christian girls in school, and 787 baptisms that year; in 1888 there were 168 native preachers, 7,944 communicants, 2,027 Christian boys and 1,327 Christian girls in school, and 1,958 baptisms that year, with some 400 Christian teachers in the school. By this date many of the children in the schools had been converted, and a very general interest was taken in the Christian religion. The work extended outside the boundaries of the Conference, and there were some five hundred villages in which native Christians resided, and some two hundred centers of work with schools, pastors, and more than three thousand Christian children. It was not surpris-

ing that with a spiritual baptism there should develop in this section an active evangelistic "forward movement" of the native Church. Yet Bishop Thoburn declared that the statistical returns of 1888 "surprised, and even startled, some of the missionaries who were engaged in this work, as it then became evident that a steady movement had set in, and that not only more converts had been baptized during the previous year than ever before, but that the number of inquirers had more than doubled."

Dr. Parker, at the Decennial Conference (1893) alluded to, gave the following statement: "This advance movement that has taken place since 1888, caused by a deeper interest and more earnest zeal, born, as we believe, of the constraining love of Christ and love for souls in all our preachers and converts, has brought forth greater results, so that at the end of 1891 our statistics show 261 native preachers licensed as preachers, 381 exhorters or preachers of a lower grade, and 736 Christian teachers, male and female; about 600 schools for Christians and inquirers, with 10,261 Christian young people and Christian children, and at least 5,000 children of inquirers in these schools, making more than 15,000 children on the Christian side. The number of regularly received members in the Church was 9,487, with 16,913 baptized probationers, and many thousands of inquirers. We had 1,164 Sunday-schools, 45,531 pupils, and a Christian community of 36,055, living in more than a thousand towns and villages. The accessions by baptisms during 1891 were 17,038, including children. During 1892 the accessions were quite as many as in the previous year; so that the Christian community at this date is something over 50,000. Our

most encouraging success, perhaps, is in the large number of native workers who have been raised up in this work and who are, as a rule, men and women devoted to their work and happy and enthusiastic in it, believing that they are called and separated to it by the Holy Ghost. Hence there is almost perfect harmony between the different grades of Hindustani workers, and between them and the foreigners. As they rise in grade they have equal rights with us in all the councils, ecclesiastical and financial, of the Church, and they have borne the responsibility well. No fixed scale of salary prevails among us, but a committee, made up of both natives and foreigners, fixes the salaries of all workers, European or Hindustani, who join us in India. Next to the encouraging success shown in these preachers, teachers, etc., our most encouraging success is found in our large number of intelligent Christian young people. These in all our principal stations have their 'Epworth Leagues' for mental and spiritual improvement, and they do much voluntary work by singing and witnessing for Christ. The 15,000 Christians and inquirers in our schools form no mean company from which to recruit an aggressive self-supporting Church in the near future. We believe that we realize something of the responsibility of gathering in such large numbers; and with our large army of workers we are doing the best we can to care for them. Our object is not baptisms, but the salvation of the people, and we try to be careful in using this sign wisely, though mistakes may have been made."

Beyond the original mission bounds these people were settled in more than a thousand villages, mainly up along the Ganges and Jumna Rivers from Allahabad to Delhi. The great centers of the work in this section, in

1893, were Meerut, Aligarh, Muttra, Kasgunj, and Bulandshahr. These people may have had more or less of thought of their worldly advantage in turning to Christianity, but surely there was here a part of the "noble army" who suffered the loss of all things for Christ's sake. Here were those who had gone to prison under false accusations, persecuted for righteousness' sake; some were beaten with many stripes; parents lost children and children parents; husbands lost wives and wives husbands; cultivators were turned out of their fields, policemen upon becoming Christians lost their positions, and village watchmen their hereditary employment. Dr. J. E. Scott said that he saw one man killed outright, and five Christian villagers, with the blood streaming down their faces, beaten out of sheer religious animosity. But the number continued to increase, and many rose rapidly in social position.

The head master of the Moradabad High School was from this non-caste community; so were some of the leading graduates of the Theological Seminary. Men who, but a few years before, were "driving conservancy carts or sweeping streets" were now acceptable preachers of the Gospel.

The mission was in less danger of misplacing confidence in this activity, because they had carefully trained the generation of native Christians on whom this movement had its foundation. As early as 1881 the mission recognized that, as the work progressed among these suppressed people in Bijnour, Moradabad, and Budaon Districts, the demand would increase for schools of a primary grade among them. The people themselves were asking for these schools. Dr. Parker, Presiding Elder of Rohilcund District, thought schools could be

established for necessary primary instruction at an annual cost of fifty-six dollars each, and that an endowment of one hundred thousand dollars would sustain a good central high-school and one hundred primary schools, from which the most promising pupils could be selected and transferred for further instruction ; or that one hundred primary schools could be established if some one would give thirty-six hundred dollars a year for this purpose.

Rev. J. F. Goucher, D.D., of Baltimore, responded to this opporunity, and initiated what were soon known as the "Goucher Schools." These were primary schools by Dr. Goucher's contributions, which were continued till they were established in many villages widely distributed over the Conference. Mr. Frey, of Baltimore, joined Dr. Goucher in this movement in Lucknow and other districts in Oudh, and at his death endowed seventeen scholarships in Bareilly Theological Seminary to train preachers from and for these multitudes turning to Christ. The Goucher and Frey Schools are mentioned through all the reports of the work from 1883 to 1893.

Still another feature of this careful supervision was the selection as teachers in these schools of men competent to be pastors to the people. Thus originated a growing and important class of pastor-teachers.

When Bishop Thoburn arrived in America in 1890 to endeavor to secure relief from the financial emergency of the press in Calcutta, he found awaiting him, as has been recorded, an invitation to attend Mr. Moody's summer meetings at Northfield, Mass. He accepted the call and stated the nature of their work and its obstacles in India, and referred to what they might do if they had sufficient money to employ a number of these pastor-teachers. At the close of the address Mr. Moody

sprang to his feet with the proposal that they help that work, and in a few minutes three thousand dollars was pledged for the support of one hundred of these pastor-teachers. Bishop Thoburn said the effect of this on the native community in India was to incite them to greater effort. Converts multiplied, and inquirers came forward until, in 1891, they were baptizing fifty a day. These little schools were the center where the teacher was often the class-leader, and really the pastor, and sometimes also the evangelist. There was nothing new in any part of these methods, as they were only the extension of a plan of work adopted from the beginning.

This work was subjected to severe analysis and open criticism. Many supposed these people would turn away from Christianity as readily and as rapidly as they had turned toward it. "Quick baptisms" were thought to imply only baptized heathen. The answer to all this was ready to hand. These were people of a second generation of Christian instruction. Christian schools, Sunday-schools, and Gospel instruction had been maintained for thirty years. They were in most cases, at least, partly instructed as to what Christianity was, and there was a large class among them who had been educated in the mission schools and were sufficiently advanced to become teachers for others. In this sense the work was not a precipitous one. There had been gradual preparation, and it was only the external manifestation that was, at first, so sudden and so extended. This reached to others not thus trained or instructed, and the missionaries grew more cautious, limiting the baptisms to their capacity to place the neophytes under competent instructors.

Another criticism made was that the turning of these

low-caste people to Christianity in such numbers would prejudice the higher caste people against becoming Christians; but the missionaries were again prompt with their reply, that by far the larger number of baptisms of these upper classes had occurred where this movement of the lower classes was greatest.

31. Bareilly Theological Seminary, 1879–1894.

In 1881 the seminary was registered in the registration office of the North-west Provinces at Allahabad by the payment of fifty rupees. The effect of this was equal to incorporation in America, securing legal powers under a Board of Trustees. The endowment moneys owned by the institution were now invested in residences leased to Europeans for five years. This was a vexatious form of security, but no other could be found which would give an equal amount of revenue for the school fund. These were leased to one person on an annual rental of 5,000 rupees.

Dr. T. J. Scott, who became principal in 1879, was obliged to retire temporarily to America in 1884–85, during which time Rev. Henry Mansell, D.D., served as principal. Mr. Frey, of Baltimore, who was supporting twenty-seven scholarships in the institution, having died, this part of the income failed, and the number of students was necessarily reduced, and a small debt incurred in maintaining those whom it was deemed unwise to dismiss. It graduated a class of twelve, the largest number as yet sent out by the seminary. The students had been diligent in carrying on evangelistic work in seven wards of the city of Bareilly during the school year; also in adjacent villages in the cold season. In 1885, Mr. Frey's estate having been settled, seventeen

permanent scholarships were provided for from that source—eight new houses for students were erected. The seminary was closing its thirteenth year. Only two or three similar institutions had been attempted by Christians in India, and these had met with indifferent success.

In 1886 Dr. T. J. Scott resumed the responsibilities of principal, conducting the entire curriculum as the only American teacher. The following year Rev. J. H. Messmore came to Dr. Scott's aid, the first time that two Americans could be spared for this work. The students numbered 37, the largest class ever entered. Dr. Messmore continued with Dr. Scott in the conduct of the classes during 1888, when there were 153 pupils in all, of whom 113 were pursuing the regular three years' course of study.

The demand for both preachers and teachers was so great that the institution could not turn out one third the number required. The list of graduates included one man from Lahore, five hundred miles away to the north-west, and another from Hyderabad, nearly a thousand miles to the south. Others came from various parts of the country dependent largely on this mission for the Gospel, containing forty millions of souls.

These students were not all of the lower class of villagers, nor had all of them become Christians without serious opposition from heathen relatives. An instance is given which will illustrate the persecution such as came occasionally to these pupils.

Rajkishore Rai, a young Brahmin from near Benares, attended for a few years the mission school at Azimgurh. He lived with his uncle, a lawyer, and a stanch religionist among the Hindus. But the young Brahmin's mind

became affected with doubt about idolatry, under the instruction received in the mission school. His uncle discovered this, and removed him from the school and sent him to another city.

When it was supposed that time and change of surroundings had cured his doubt he was recalled and put into the school again. Time deepened his conviction of the truth of Christianity, and realizing that his liberty and even life would be endangered among his relatives, he took a small sum of money and disappeared from his home, late in the night, and walked eight miles to a village, where he hired a conveyance which carried him twenty miles further to the railway. Thence he went to Lucknow, was baptized, and continued his studies under Dr. Badley in the Centennial High School. After a time he felt an earnest desire to prepare for the ministry. This brought him to the Theological School, where he was now finishing his second year, a cheery, earnest, open-hearted young man of fine promise for the work. During the past year he had had an adventurous and dangerous episode in an attempt to recover his wife. According to custom, he was married in childhood, and in due time his wife had been brought to his father's home, where she was at the time of his flight to Lucknow. While pursuing his studis he received from his father an urgent invitation to come and take away his wife, who was represented as desirous to join him and become a Christian. All this was a trap to get hold of him, as he found on making the journey to his home, five hundred miles away. He took the precaution to secure the company of a friend just before going to his home. About a hundred of his relatives and neighbors were assembled, and at first all seemed pacific enough. He

was urged now to return to his people and renounce Christ. This he refused, and on asking for his wife an attempt was made to kidnap and carry him away. The Christian friend took the precaution to slip away and hurry up the police in time to get him out of their hands, when he returned to us, thankful that he had got away with his life. A second attempt was made to decoy him into the clutches of his relatives. Several letters have been received purporting to come from his wife, saying that she is ready to join him and that he need only come and bring her away. The letters stated that she would take poison or jump into a well if her calls were unheeded. At first Rajkishore Rai was inclined to make a second attempt, but mature reflection interpreted the whole thing as a new trap. This young man suffered the loss of all things for Christ.

In 1889 Dr. Scott was supported by Rev. F. L. Neeld, as Professor of Exegesis, Ethics, and Church History. The great revival which had now begun, in which thousands were turning to Christ, made the seminary vastly more important to the general work. Bishop Thoburn, in his address before the Central Conference, in emphasizing this emergency, said: "The steady and somewhat rapid growth of our native membership has naturally created a demand for an increased supply of native pastors; our theological school at Bareilly has become more than ever a necessity to our work, especially in North India; the present demand for more anointed preachers of the word in India is more imperative than it has ever been before; we need a hundred men at once to enter the doors now open before us." The principal, in his report for 1889, said: "Our school has steady growth, but the demand grows faster. Our present senior class num-

bers thirteen, and is among the largest of the classes sent out. The junior class numbers twenty-five, and is the largest class yet formed. These men are drawn from a wide field. We teach them in Hindustani, but some of them come from the borders of other territory, representing numerously-spoken languages. This reveals a wider scope of usefulness for this school, for these men can study in the vernacular in which we teach here, and then, knowing a language reaching far beyond the border from which they came, they can duplicate the influence of the school. We can thus draw in and train men in the Hindustani who can afterward preach in Mahrati, or Bengali, or Punjabi, according to the locality from which such men come. Pressing calls are already made for such men. It remains to be seen if this endowment can be pushed up so as to meet the demanded enlargement. We must have endowment. Some help is coming in from the United States in the support of substitutes." Many friends of the institution educated an unmarried man, or a man and his wife.

Mr. Neeld continued as professor during 1890, and in 1891 was succeeded by Dr. Dease, when there were sixty-six students in the theological department, twenty-three in the normal department, and forty-seven wives of the students under Mrs. T. J. Scott in the Woman's Training School. The pressure for preachers was so great that the Conference now ordered the organization of classes in an additional short course for men who might spend one year in the seminary. A Young Men's Christian Association was also organized.

This year (1891) a lecture hall, with two large audience rooms, was built in honor of Dr. Butler, the founder of the mission, by contributors who raised $2,000

for the purpose. This was in addition to Remington Hall, the gift of Eliphalet Remington, Esq., of Ilion, N. Y., dedicated by Bishop Andrews in 1877. In 1893 Ernest Hall, the gift of Rev. E. L. and Mrs. Kiplinger, in memory of their son Ernest, was opened. This entire property, consisting of three buildings, was valued at $16,500.

Two literary societies were early established, and a Library Fund was begun by the gift of over five thousand five hundred rupees by Hon. J. R. Reid, Esq., Secretary to the Government of the North-west Provinces. More than two thousand volumes in 1892 showed a creditable beginning of this literary storehouse. A beautiful and spacious library hall was already provided. R. Simpson, Esq., Commissioner of Rohilcund, had made a donation of two hundred rupees at an early day for this library, and the Bombay Tract Society and others gave oriental and vernacular books.

In 1894 Principal Scott and Professor Neeld registered two hundred and five students who had graduated in the three years' course, and seventy-seven in the partial course.

This was the first Methodist Theological School organized in Asia. Its immediate work was educating native ministers and their wives, instruction being given in two dialects, through which a hundred millions of people might be reached.

The Woman's Training School, in connection with the Theological Seminary, a school for training the wives of students, had been kept up since 1872. These women were taught to read and write in Hindi and Urdu, and then take a regular course of Bible study and other subjects that prepare them to work among the women of the land. This school of unique character was carried

Remington Hall, Bareilly, India.

on with difficulty, all the pupils being married women with children.

Down to 1894 one hundred and ninety-two had gone out from it prepared to work in villages or zenanas, as the necessity might demand. One dollar or three rupees a month was the scholarship each woman received while attending the school. Mrs. Dr. T. J. Scott had been in charge of this department most of the time from the beginning, now twenty years.

High School Normal Department.—In 1878 a normal department was begun in connection with the High School and Seminary, to endeavor to meet the demand for Christian teachers in the numerous village schools, where the village teacher, from the first, was expected to be lay evangelist and pastor, as well as school-master. The design was to train two grades of these students, one to take charge of elementary schools, the other to manage English schools of a high class. This normal department also served as a preparatory department to the Theological Seminary. This school had varying fortune.

In 1880, though several students had passed the University Entrance Examination, it was thought too expensive to maintain a staff for so few pupils, and some of the boys were sent on scholarships to the Bareilly Government College. In 1881 it was resumed, merely, however, as a vernacular school. There were twenty-one students in three classes, the lowest pursuing elementary studies, the pupils to complete a two years' course before admission to "middle vernacular" studies. The pressure for village teachers of low grade continued. In 1884 this school graduated its first class, all of whom were applied for as teachers in the mission.

In 1887 it graduated seven in "middle vernacular," and sent out eight others with second-class certificates, the best return the school had as yet made.

32. Reid Christian College, Lucknow.

As already indicated in volume second of this history, "The Centennial School," Lucknow, was projected in the centennial year of American Methodism, 1866, though little progress was made in developing it till much later. In 1867 the Conference appointed a Board of Trustees, and by 1868 they reported an endowment fund of ten thousand rupees. It was not possible to open the school, owing to the paucity of laborers, already overworked. As elsewhere stated, the school was opened February 1, 1877, under the principalship of Rev. Henry Mansell, in a small house on the mission premises, which had been used as a bindery-room of the Mission Press. Several teachers were employed, and classes were organized. The total enrollment of the year was forty pupils. During the five years, 1878–82, under the charge of Rev. B. H. Badley, the school advanced to the grade of a high-school or seminary, matriculating its first class of five students in December, 1882. Rev. Dr. J. W. Waugh was principal during 1883–84. The total yearly attendance from the beginning was as follows: 1877, 40; 1878, 53; 1879, 110; 1880, 125; 1881, 184; 1882, 311; 1883, 400; 1884, 441. In 1885 it advanced to 540.

During the first two years only Christian students were admitted; but as others desired to attend, and were willing to study the Bible and conform to all the regulations of the school, they were enrolled as day-scholars, and Christians and non-Christians were now

found in all the classes. The plan worked well, and it was hoped that the daily contact with Christian teachers and students would be the means of bringing many of the others to Christ, and that the institution would thus become a powerful evangelizing agency. The Bible was a daily text-book, and in the lower classes the Church Catechisms were taught. While the school was chiefly intended for Christian boys, its projectors felt that they were justified in thus seeking to extend the sphere of its helpful influence.

The need of such an institution was seen in the fact that already the school had drawn students from all parts of Central and North India, from Calcutta, Allahabad, Cawnpore, Agra, Gujrat, Jeypore, Moradabad, Bareilly, Shahjehanpore, Paori, and elsewhere.

The patronage of the school was not confined to the Methodist Church. Students in attendance represented the Church of England, the Presbyterian, United Presbyterian, Wesleyan, Baptist, and other Churches. Within a circle of four hundred and fifty miles there was no other boarding-school for Christian boys, though in the territory thus indicated there were several flourishing missions.

The institution soon made manifest that it would admirably supplement the lower schools of the mission, and thus add to the efficiency and satisfaction in the entire educational scheme. It would also train young men as teachers, and give some, entering the Theological Seminary, an opportunity for a collegiate course.

In 1883 the school found a permanent and beautiful home on grounds adjoining the far-famed Lucknow Residency. The campus embraced seven acres, and an English official observing it pronounced it "the finest site in Luck-

now." It was admirably adapted to school purposes, as it was entirely removed from other buildings, and was on an elevation which rendered it a most healthful location. May 1, 1883, the corner-stone of the high-school building was laid. The new building, a fine large brick edifice, 64x100 feet, with twelve recitation rooms and a large chapel was surmounted by a tower, sixty feet high, in which were a clock and bell, the first of the kind in this part of India (Oudh). The building served for Sunday-school and lecture purposes, and was found admirably adapted to their wants. The fact that the Government of India contributed $4,500 toward its erection (about half the cost) showed its good will toward the rapidly-growing school. The building was first occupied the first day of November, 1883.

The tower clock was purchased with the proceeds from the sale of "Residency Bricks" and India photographs in America, supplemented by various donations. Half the cost of the bell was secured by Bishop Bowman, and the other half through the efforts of Mrs. Badley, at Topeka and elsewhere in America.

Through the kind efforts of Bishop Warren and the liberality of Rev. J. Pete, of Greenville, Pa., the school became possessed of a fine telescope.

In 1888 the high-school was advanced to the grade of a college and affiliated to the Allahabad University. Under the title "The Lucknow Christian College," it was opened July 2 of that year. Dr. Badley was President, as he had been Principal of the Centennial School since 1884. It will be seen that he continued President of this institution till his death.

For a long time the city was searched for a suitable site for the "Christian College," but none could be

found. At last, Dr. Badley one day, looking across from the school-house, said, with sudden inspiration, "I have found the site we want for the college!" "Where!" asked his companion. "There, just across the road." And strange to say, the thought had never come to any of the minds of those interested, that the site was just at hand. It was the work of much diplomacy to gain the consent of the Government to allow that land, which was a large triangle surrounded by three public roads, to be transferred to the mission for the college, but by patience and wisdom the work was at last accomplished, and the Government gave to the mission, free, this large and valuable tract of land immediately adjoining their own premises, and in close proximity to one of the most important thoroughfares in the city. A better situation could not have been chosen had there been unlimited means at disposal. It was clearly the hand of God leading in the selection of this strategic position. A large tank, which one of the old kings had built in the years past on the land, was their only trial, as it must be filled before the land would be at all presentable in appearance. It was quite a financial burden to attempt to fill it. But even adding the cost of filling the tank, the land was still a remarkably cheap investment, probably the cheapest college compound in the Church, considering its real value.

Upon securing the site for the college, plans were immediately drawn for the new building, and the building commenced on the 18th of March, 1891. On the 6th of August the foundation stone was laid with appropriate ceremonies by Bishop Thoburn. The splendid building, an architectural pride for the whole Church, was formally opened by the lieutenant-governor of the

provinces on the 31st of October, 1892. The chapel hall seated about seven hundred students, and served for daily chapel exercises and special addresses and sermons to the students.

The other appointments of the building were such as should be expected in a college, and the whole building with all its furnishings were all paid for within two years. In 1893 there was not a dollar of debt on the college.

A word about the course of study taught may not be out of place here. As may be inferred from what has been said previously, the school was affiliated with a Government university, which meant that the course set by the Department of Public Instruction of the India Government was to be taught, the examinations conducted only by the Government, and all the degrees conferred by it. While this might be to a certain degree a hindrance, it was a great help, in that the missionaries were not the examiners, and the quality of the work was always judged by impartial standards. As it received no aid from the Government in the way of money, it was free in the matter of methods and to impose extra work in addition to the Government requirements, such as a strict examination in the Scriptures. The course taught, which will be seen to compare favorably with the courses of colleges at home, in 1893 was as follows:

English literature: Critical study of selections from Scott, Pope, Macaulay, Tennyson, Helps, Marryat, Shakespeare, Goldsmith, Milton, Burke, Butler, together with biographies and topical discussions of particular phases of the development of literature.

Mathematics: Arithmetic (completed), algebra, through quadratics, geometrical and harmonical progressions,

permutations and combinations, binomial and exponential theorems. Geometry, including conic sections, and trigonometry.

A classical language, which may be Sanskrit, Arabic, Persian, Latin, Greek, Hebrew, or French. The course in Latin comprises Horace, "Odes" and "Epistles;" Livy, "Book XXI;" Cicero, "Amicitia" and "De Oratore;" and Tacitus, "Annals."

Scholarship endowments were sought for students in the college from an early date in the history of the institution.

The number of native Christians able to support their sons and daughters in boarding-school and college was happily increasing from year to year. For this class nothing was asked but sympathy and prayer. But in the mission circles of which Lucknow is the center—Oudh and Rohilcund, and the adjacent districts of the North-west Provinces—there were many native Christians whose income was so small that it was out of the question for them to support their children in school. It was a duty and a privilege to assist such people. The aim was to build up a strong, healthy, and intelligent native Church. Native Christian young men, well educated, could command good positions in Government service and elsewhere. There were native preachers, catechists, and helpers, with salaries so small that they could not educate their children; some were laboring in remote villages where there were no schools. Among the students who enjoyed the benefit of scholarships in 1890 were 2 orphans, 9 sons of widows, and 17 sons of native preachers and helpers.

Young men converted from Hinduism and Mohammedanism constituted another class of applicants for help.

It often happened that a missionary found a clever Hindu or Mohammedan youth well versed in the Scriptures ready to be baptized and anxious to continue his studies. The boarding-house, open for such converts, was one of the most interesting features of the work. Not a year passed that did not bring some such candidate. One came in 1885, a Brahmin youth well connected; he broke his caste by eating bread with two of the boarders whom he had known in a mission-school two hundred miles away. He desired baptism and was baptized. After remaining two years he was sent to the Theological Seminary at Bareilly; and, although bitterly persecuted by his heathen relatives, he remained firm. Through his influence a cousin came a year later; he was baptized in 1886, his girl wife in 1888. There were now at least seven in the boarding-house whose relatives were all heathen. Two had come this year—one from Ayodhya, the stronghold of Hinduism; the other from Shahjehanpore, a Thakur youth recently baptized. These new converts, while preparing themselves for usefulness in the Lord's vineyard, did not forget their relatives; when allowed to do so they visited them in vacations, and while they were forbidden to enter the old home they were constant in their petitions to God for the salvation of their dear ones. A chapter could easily be written on this subject.

The mission was constantly receiving calls for help from these various classes. The sum of $500 would found a perpetual scholarship. Any one sending $30 per year for five years could educate one student. A plan was now proposed to provide fifty permanent and fifty temporary scholarships of 1,000 rupees each, and the following permanent scholarships were reported in

Reid Christian College, Lucknow, India.

1892 as having been secured: 1. The Bishop Simpson Memorial Scholarship; 2. The Bishop Wiley Memorial Scholarship; 3. The Bishop Bowman Scholarship; 4. The Bishop Foster Scholarship; 5. The Bishop Merrill Scholarship (given by Oliver Allen, Esq.); 6. The Oliver Allen Scholarship; 7. The Queen's Jubilee Scholarship (collected in India); 8. The Rev. Dr. W. Butler Scholarship (given by the Rev. S. S. Murphy, of Kansas); 9. The Rev. Dr. J. M. Trimble Scholarship; 10. The Rev. N. Gillan Scholarship; 11. The Hon. Jacob Sleeper Memorial Scholarship (given by Mrs. E. P. Dutton, of New York); 12. The Rev. J. R. Downey Memorial Scholarship; 13. The Rev. J. D. Brown Memorial Scholarship; 14. The Rev. J. S. Inskip Memorial Scholarship; 15. The Willie Brown Sweet Scholarship (given by T. B. Sweet, Esq., of Kansas); 16. The Des Moines Conference Scholarship; 17. The Upper Iowa Conference Scholarship (given by the Rev. G. W. Brindell, of Iowa); 18. The William Osmun Caldwell Scholarship.

No patron of this institution in India or elsewhere had been more steadfast in friendship to its founders, none had studied its interests more patiently, aided its entire development more constantly, or been a wiser counselor through more than a score of years than Rev. J. M. Reid, D.D. An experienced educator, having for years stood at the head of Genesee College, at Lima, N. Y., when he came to the responsibilities of Corresponding Secretary of the Missionary Society, he naturally exhibited intelligent concern in the judicious projection of educational enterprises in all the foreign fields of the Church. The Christian College of Lucknow was a special object of his sympathy and solicitude. No one more than he realized the magnitude of the work nor

the possible power for Christianity it might be brought to exert. He contributed to its financial support the proceeds accruing to him as author from the sale of the original volumes of the "History of Missions of the Methodist Episcopal Church," and later, in emergencies peculiar to the development of its new site and building, generously placed his personal gift of several thousand of dollars at the disposal of the Trustees.

In the assignment of the secretarial duties of the office, the administration of the India field was for a long term of years in Dr. Reid's hands. It was a graceful act, that in seeking to recognize in some way his interest in the work in India, the Central Conference, representing all the Conferences of India, directed that the institution at Lucknow should henceforth bear his honored name, and the title was accordingly changed to *Reid Christian College.*

33. Literary and Publishing Interests.

When the Mission Press was established in 1860 by Dr. Waugh general illiteracy obtained, and the task before the mission, as the almost exclusive evangelistic agency in the territory which fell to its care, of the simultaneous instruction of the people in schools and the creation of a vernacular literature, was far greater than, with their limited resources, they were able to accomplish. The Government system of education, however, instituted immediately prior to the founding of the Methodist mission, was after the mutiny put in operation in Oudh and Rohilcund. This rapidly developed a young generation of readers, and a reading public came into existence far more rapidly than a literature could be produced suited to the new conditions. There

was a rare opportunity for the Christian Church to take the initiative and on a vast scale preoccupy the vernacular literary domain.

In a measure this was sought to be done, especially by the Bible and Tract Societies of Great Britain and their local representative organizations in India. The Methodist Episcopal mission at an early day co-operated, on a carefully developed scheme, with these literary agencies by a colporteur system, combined with the operations of its itinerating evangelists, the value of which has never been appreciated. To an extent little realized it caused this evangelistic literature to be disseminated throughout the remotest rural population of the Gangetic valley and far away in Himalayan hamlets. The funds for the support of this work were raised by local contributions; by mission appropriations from the Methodist Church; by the North India Bible Society, and by the National Bible Society of Scotland. A corps of special agents was kept on the field from year to year, not greatly varying in number nor work from that of 1892, when twenty of these agents reported having disposed of 137,868 Scripture tracts and books, from the sale of which 1,073 rupees was realized. This constant percolation of the minds of the people with religious literature through a quarter of a century could not but contribute to the general preparation of the people for the understanding and acceptance of Christianity. The Methodist Press in Lucknow was also utilized to print much of this literature for the Religious Tract Society of London, and the Superintendent of the Publishing House in 1879 recognized the incidental advantage this gave them in securing improved stock and larger patronage for their own prints. A Roman Urdu "Concord-

ance," and "Josephus" in Urdu were among the issues of 1879. The "Lucknow Witness," though not an official organ of the mission, was printed here during its entire publication. Its influence was recognized in the general current of native society, since its weekly messages reached teachers, editors, and lawyers, and were read by Hindus and Moslems as well as Christians. It touched the public on both European and Indian sides, official and non-official; its appeals interested persons in various benevolent operations, and brought increased contributions for their support. Its widely ramifying influence may be seen in that, as early as 1879, its mailing list included 160 different post offices in India and Burma, besides incidental subscription lists in Aden, Australia, Ceylon, China, Tasmania, Great Britain, and America. The Missionary Society never felt free to support a missionary exclusively to edit this paper, but it is doubtful if any missionary could have found a more influential station than the editorial chair of this important literary agency. It continued to be published by the Lucknow Mission Press. When the publication of it was transferred to Calcutta the title was changed to the "Indian Witness."

The development of a Christian literature was never lost sight of by the mission. In 1880 Mr. Craven reported the publication of a commentary on Matthew and Mark in the lithograph Urdu, a large quarto of 350 pages by Rev. T. J. Scott; a concordance of the Holy Scripture, a volume of 912 pages, by Rev. R. Hoskins; and an illustrated "Life of our Lord Jesus Christ," a translation of "Our King and Saviour," by Dr. Daniel Wise. These but typify the literature which the mission was furnishing. In 1881 the "Commentary on

Exodus," by the Rev. D. W. Thomas; a revised translation of the "Methodist Discipline," by Dr. Parker, and the works of Josephus, by Rev. H. Mansell, were going through the press; 75,000 illustrated tickets or text-cards were printed for the Sunday-school; 13,000 copies of the hymn book, revised by Dr. Badley and others, were printed in Urdu. In 1882 Rev. J. H. Messmore once more took superintendence of the press, Mr. Craven having gone to America to recruit his health. Mr. Craven was again in charge in 1884. A new building was erected at a cost of 10,000 rupees, and machinery added, costing 6,000 rupees; also a fine Cottrell machine was presented by C. D. Cooke, the Sunday-school publisher, at Elgin, Ill. Rev. J. H. Messmore was again appointed publishing agent in 1886, and was succeeded by J. H. Schively in 1887.

When the Rev. Allen J. Maxwell assumed the duties of publishing agent in 1888, he recognized that the press had outgrown its former methods and should be reorganized on a more systematic basis. The establishment could pay its own way from the publications of secular and educational works, but it could not make money sufficient to place the religious books on a benevolent footing. Some aid was received for this purpose, and two million pages of free reading was furnished during this year; besides which much had been issued at greatly reduced prices. It was felt that the colporteur ought to accompany the schoolmaster and preacher, and every mela and bazaar be sown with evangelistic tracts and Scripture portions.

During 1889 this house issued a weekly four-page tract by Bishop Thoburn, consisting of 15,000 copies in Hindi and Urdu respectively, and 4,000 in English, or

a total of 136,000 pages a week—the most extensive tract distribution introduced into any mission field. The press bore the cost of production, and the Religious Tract Society of London provided the money needed in the distribution. The "Children's Friend," in Hindi and Urdu, had a circulation of 14,000 copies weekly. "India's Young Folks," conducted by Mr. and Mrs. Maxwell, was the only paper for young folks published in the empire. The "Woman's Friend," supported by the Woman's Foreign Missionary Society, had a circulation of 3,600; it was designed specially for women. The "Star of India" was the chief organ for the native Church. A valuable part of the income of the press arose from the sales of Anglo-vernacular dictionaries, which had been prepared by the Rev. Thomas Craven. Still the press was embarrassed with debt.

The loss to the mission by the death of Mr. Maxwell, October 20, 1890, was incalculable. After an interval of twenty years, Dr. Waugh once more took charge of the press on the death of Mr. Maxwell; Mr. J. A. Stagg, of England, was associated as manager with Dr. Waugh during 1891. The output of the house exceeded that of any other mission publishing house in India. There was hardly a part of India where the vernacular or English issues did not reach. Over seven millions of pages of Bishop Thoburn's sermon-tracts were circulated this year. A large contract for printing text-books for Government and mission schools—the Anglo-Oriental series—was successfully executed.

The Rev. Thomas Craven, who was in charge of the press for the ten years, 1872–82, was again called to its superintendence. When Mr. Craven first took the press, he said $2,500 would have been its full valuation.

When he left it there were large premises and additions to the plant; it was situated on the leading street of the city of Lucknow, and he estimated its value at $40,000. Mr. Maxwell had made further additions, and had secured an important business in school-books. In 1892, under Mr. Craven, the machine plant was doubled. The preparation of a large dictionary—English into Hindustani, and Hindustani into English—was now determined on.

34. Sunday-schools and Non-Christians.

From time to time the growth in the Sunday-school has been chronicled. The rapid increase in the proportion of Christian students in these schools had been remarkable, and the influence of the Sunday-school in the villages was incalculable. Even in the great cities, where non-Christian boys and girls attend in large numbers, it was impossible to estimate the effect, though but a small proportion of these students, as in Lucknow, might be led to profess Christianity. Connected with the Sunday-schools in Lucknow, and in later years in some other places, had been an annual parade of all the scholars through the streets of the city. The results of these fêtes, and their aggregate advantage to the Christian cause, had been carefully analyzed from time to time. The attempt to establish Sunday-schools in a large way, and to project them on the non-Christian community, was summarized by the Rev. J. H. Messmore, for the first twenty-two years of its history, in an article in the "Indian Witness," from which the following appeared to be facts.

Half the schools had no pupils in them who were professedly Christians. It was acknowledged that but

few of those who had been pupils in former years turned out Christians who joined the Church. Nor was it easy to trace the inroads on the non-Christian community that had been hoped for twenty years before. It was plain, however, that their influence tended to make the people more friendly and thus to lessen the difficulties of approach to them. Nearly one hundred rupees were contributed to meet the expense of the Sunday-school display of this year by non-Christians. Scores of young men and women marched in the procession who it was thought would be professed Christians were the social antagonisms to Christianity less intense.

A thousand Sunday-school scholars paraded through the streets of Lucknow in 1872; thousands, it is not extravagant to estimate, swelled the ranks on this annual festival in later years. When it was no longer a novelty, it attracted a larger number of parents and friends of the pupils than it did at the beginning. In the celebration of 1894 original pieces were sung by the pupils of seven non-Christian schools, each piece being definitely in praise of Jesus Christ, all the singers being non-Christians who sang before a company of nearly two thousand persons. No less than two hundred and seventeen prizes were distributed to those who had passed the first or second grade. Sixty-five of the pupils recited perfectly the topics, golden texts, outlines, and selected verses of the Berean lessons for the whole year; twenty-four others did the same, except the selected verses; one hundred and twenty-eight repeated the first or second division of Mudge's Catechism; twelve per cent. of one thousand seven hundred pupils passed one or the other of these difficult examinations. A non-Christian school took the prize for the highest percent-

age of Scripture passes; only three out of thirty-three of these schools could be called Christian schools, if the preponderance of Christian pupils determined the case, though Christianity was taught in them all.

35. South India Conference, 1876-1880.

The Bombay, Bengal, and Madras Mission, whose history has been already outlined, was organized as an Annual Conference by Bishop Andrews in Falkland Road Methodist Episcopal Hall, Bombay, November 9, 1876.

The Bishop made the following announcement: "In accordance with the action of the General Conference of the Methodist Episcopal Church, held in Baltimore, United States of America, May 1, 1876, whereby the South India Conference was constituted of all those parts of India not included in the North India Conference, I hereby recognize the following brethren as members of said Conference, namely:

"William Taylor, George Bowen, James M. Thoburn, William E. Robbins, C. P. Hard, D. O. Fox, P. M. Mukerji, D. Osborne, M. H. Nichols, J. Blackstock, G. K. Gilder, and C. W. Christian; and the following brethren as probationers in the said Conference, namely: F. G. Davis, F. A. Goodwin, J. Shaw, D. H. Lee, J. E. Robinson, W. E. Newlon, W. F. G. Curties, and T. H. Oakes.

"I also announce the transfer of W. J. Gladwin, (an elder,) from the North India Conference; I. F. Row, (an elder,) from the New England Conference; and Levan R. Janney, (a probationer,) from the Central Ohio Conference, as by the accompanying certificates.

"And on this first session of the South India Conference I invoke the special blessing of the Great Head of the Church.

"May love, faith, and wisdom attend its deliberations, and prepare the way for a long history of distinguished usefulness in this Indian Empire."

Messrs. Hard, Gladwin, Osborne, and Davis were chosen Secretaries. Benjamin Peters was admitted on trial. William Taylor being in America, the Conference instructed Secretary Hard to convey to him their Christian salutations. A Book Committee, consisting of W. E. Robbins, J. Morris, W. J. Gladwin, J. Shaw, D. Osborne, and J. M. Thoburn, was constituted, with directions to open a book agency in Bombay. Five days of delightful intercourse in evangelistic services and the business sessions of the Conference were enjoyed. Six hundred copies of the minutes and two thousand copies of the pastoral address were ordered printed.

The work in Bombay had a Marathi circuit and an English circuit, each with a pastor. The Presiding Elder, as in the other districts, gave more time to the city than to any other place. Dean Hall, in the south; Falkland Road Hall, in the center; and Mazagon Hall, in the north, were the three main congregations. Here were over two hundred members, with about as many Sunday-school scholars. Thirteen local preachers were on the evangelistic force. The contributions in 1877 were 7,500 rupees; no public collection being taken, except quarterly for the poor. The giving was through the fellowship bands. The people were building a church, and had a plan for parsonage and school. Early in 1878 George Miles, who was the first to request Mr. Taylor to organize a Church in India, died in triumph, saying, "Jesus saves me! Jesus soothes me!" Bombay had furnished the Annual Conference with several preachers. The motto of the city, *Primus in*

Indis, was held applicable to the Church as well as the municipality.

The Conference could not but be encouraged with a review of the five years of the history of the work since William Taylor first began to labor in this territory. It was then "without financial resources, without a staff of laborers, without local prestige, and without a single church or chapel in which to worship."

While the majority of those enrolled as members of various Churches were English-speaking persons, from the first the aim was to reach the native population about them. They had attained the following status: Members, 1,179; probationers, 417; local preachers, 40; total, 1,636. Churches, 13, valued at 115,391 rupees, with two parsonages worth 6,650 rupees. No less than 44,762 rupees had been contributed for property within the year, and 14,250 rupees for "self-support," and 18,317 rupees for other purposes. The Sunday-schools numbered 31; scholars, 1,681; expenses of the schools, 1,730 rupees.

The following appointments for the ensuing year were announced: *Bombay District.*—G. Bowen, Presiding Elder. Conference Evangelist, William Taylor. Bombay, G. Bowen, I. F. Row, one to be supplied. Poona, J. Blackstock. Tanna, W. E. Robbins. Egutpoora, to be supplied. Mhow, W. H. Nichols. Nagpore, W. J. Gladwin. Kurrachee, D. O. Fox. *Calcutta District.*—J. M. Thoburn, Presiding Elder. Calcutta, J. M. Thoburn, F. A. Goodwin. Seamen's Church, T. H. Oakes. Darjeeling, to be supplied. Raj Mahal, P. M. Mukerji. Allahabad, D. Osborne, L. R. Janney. Jubbulpore, to be supplied. Agra, C. W. Christian. Meerut, G. K. Gilder. Roorkee, D. H. Lee. *Madras District.*—C. P.

Hard, Presiding Elder. Madras, C. P. Hard, F. G. Davis, B. Peters, one to be supplied. Bangalore, J. Shaw, W. E. Newlon. Bellary, to be supplied. Hyderabad and Secunderabad, J. E. Robinson, W. F. G. Curties.

The second session of the Conference in Dhurrumtollah Church, Calcutta, November 15–20, 1877, was presided over by J. M. Thoburn. C. B. Ward had been transferred from Central Illinois Conference to this. The names of Revs. W. B. Osborn, J. A. Northrup, and P. T. Wilson were now found on the Conference roll. An important feature of the proceedings was the organization of the "Church Extension Loan Fund Society," also a "Preacher's Aid Fund."

The third session of the Conference was favored with the presence of Bishop Bowman. It met at Madras, December 5–11, 1878. H. Torbit and J. W. Gamble were transferred to this Conference. Dr. W. G. Van Somerin had generously donated 5,000 rupees as a nucleus of a fund for widows and orphans of members of this Conference. A successful camp-meeting had been held at Lanowlee. Miss M. E. Layton was appointed to the Girls' School of Calcutta, the first appearance of the Woman's Foreign Missionary Society in Southern India.

January 8, 1880, the South India Conference convened in its fourth session at Allahabad, George Bowen, president. Robert E. Carter, Marion B. Kirk, Ira A. Richards, Wellington Bowser, Oramil Shreves, James Lyon, Henry T. Kastendieck, Melville Y. Bovard, and S. Jacobs were received from American Conferences by transfer. George I. Stone was admitted on trial. P. T. Wilson was transferred to the North India Conference.

Hiram Torbit had died during the year. The important measure adopted by this Conference was the provision of a meeting of its members with those of the North India Conference, as narrated in the record of the Central Conference. The Conference thanked William Taylor for his pains in procuring suitable men and sending them forward to this Conference. They did not, however, think it wise to send young men with the anticipation of their completing their education in India. It was decided that the educational plan of the Conference must look to the Board and high-grade schools at central points, such as Poona, Bangalore, Calcutta, and Cawnpore. It was expected that schools would shortly be open at Bombay and Jubbulpore. The Allahabad School reported fifty pupils; and a theological class was contemplated at Poona, and an Orphanage was under consideration. Miss Margaret Elliot, Woman's Foreign Missionary Society, arrived on the field.

The fifth session of the Conference was held in Bombay, December 15–20, 1880, Bishop Merrill, presiding. Twenty members and seven probationers answered to their names. Rev. John S. Inskip and Rev. W. Macdonald, and Rev. J. W. Wood, of America, being present, addressed the Conference. The Publishing Committee was authorized to open a Book Concern Stock Fund. The Poona School, under Rev. W. E. Robbins, reported thirty-four boarders and forty-four day-pupils. A boarding and day-school was commenced in February, 1880, at Bangalore, of which I. A. Richards was appointed principal. Miss Winslow had opened a girls' school in Madras early in the year, which now enrolled sixty pupils. A boarding and day-school had been carried on at Chadarghat with forty day-pupils and ten

boarders. Two schools had been organized in Bombay, they numbering together seventy-five pupils. The Cawnpore Memorial School enrolled seventy-five, and employed five teachers. The Girls' School at Allahabad had fifty-seven pupils, of whom eleven were boarders. Miss Spence arrived from America to take charge of it. The Boys' School at Calcutta reported sixty pupils, nine of whom were boarders. Mr. C. A. Martin, from America, now took charge of it. Miss Layton continued in charge of the Calcutta Girls' School. The Egutpoora School had now thirty-six pupils.

36. South India Conference, 1881-1885.

The sixth session of the South India Conference was held in Bangalore, November 3–9, 1881, George Bowen being chosen president. The Conference approved the proceedings of the delegated Conference which had been held at Allahabad in July, an account of which is given in the section treating of the Central Conference. The Rev. Frank A. Goodwin had died. He was born September 13, 1847, at Biddeford, Me., and had done valuable work in India since his arrival, in 1873, at Kurrachee and Calcutta. He had been obliged, on account of ill health, to return to America, where he died August 16, 1881. There were now twenty-four members of Conference who had been sent from America. The educational work was advancing. There were, now, the Cannington Girls' School at Allahabad; and the Baldwin High School at Bangalore, the buildings of which had been purchased by the generous donation of $3,000 from "Father Baldwin," of Berea, O.; the Bombay School, with 45 boys and 25 girls; the Calcutta Girls' School, under Miss Layton, with 15

boarding and 40 day pupils, (Miss Emma L. Knowles came from America to aid Miss Layton;) the Memorial Boys' School at Cawnpore; the Rangoon Girls' School, under Miss Warner; and schools in Madras and Poona.

The work was encouraging, though it was frankly confessed that the success thus far had not been equal to the hopes and expectations of not a few who had taken an active part in the work from the first. Possibly their hopes were unreasonably high, and possibly the results were really better than were apparent on the surface. One thing, however, was very worthy of notice; the men who had stood at their posts from the first were one and all full of confidence in the ultimate success of the work.

It is probable that they did not sufficiently appreciate at the outset the magnitude of the task involved in founding a score of churches and training them up in habits of self-support, and disciplining them for aggressive work. This had been found peculiarly difficult among, a people perpetually changing residence. A generation of Anglo-Indian people was estimated at about seven years, and every Church must renew itself at least once in that length of time. Taking this into account, it was perhaps unwise to expect a feeble little Conference suddenly to develop into a powerful, well-organized, and fully-equipped mission in so brief a period.

They were not, however, without fruit. About one seventh of the members were natives. At Rangoon two Burmese had been baptized recently. At Calcutta seven Hindus were baptized during the past quarter, and other baptisms had taken place at Bombay and different points in Southern and Western India. In Calcutta was a fully-

organized Bengalee Church, with more than a hundred members. During the latter part of the year this Church had been practically self-supporting, having paid both house-rent and salary of their native pastor. In the villages in the vicinity of Calcutta were several congregations with an aggregate membership of nearly a hundred. All this work had grown legitimately and naturally out of the work among the English-speaking people. In Bombay was a considerable membership, and at other points smaller classes were organized. Within their borders, and by their people, the Gospel was preached every week in half a dozen native languages.

Among the Telugus, in the Nizam's territory, Mr. Ward was conducting an orphanage, and also carrying on ordinary missionary work. He had sixty-four orphans under his care, and hoped to train up some men and women who might hereafter do a valuable work in that remote region. During the year new churches were organized at Lahore in the Panjab, at Mussoorie a large sanitarium in the Himalayas, and at Connoor in the Nilgaria Mountains, in South India. Other doors stood wide open, but laborers adapted to this work were very few.

Bishop Foster held the seventh session of the Conference December 21–27, 1882. Secretary Reid, who, as has been related, accompanied Bishop Foster in his episcopal visitation to all parts of the India missions, conducted the opening services of this session of the Conference. Dr. Reid explained that he was not charged with official responsibilities regarding the work in South India. He reported to the Board that this visit greatly increased his interest in the work of this Conference. "In a brief ten years," he said, "noble churches and

congregations have been established, and real estate of great value and beauty accumulated, amounting in the aggregate to $148,200, as valued in the Conference statistics. The almost sublime struggle of the Conference after a method by which the natives can be reached, depending on themselves alone for the support of their pastors, truly excited my admiration." He appreciated the problems so difficult of solution, and of the duty of reaching the natives from the English Churches already established, but saw that a great India Methodism might grow up rapidly in the territory of this Conference if these English-speaking Churches could, besides supporting their own pastors, become thoroughly imbued with an aggressive missionary spirit toward the heathen about them.

On the Bombay and Madras Districts the reports showed that work was being carried on among natives speaking five or six languages, and a number had been baptized. At Pramoor, in the Mohammedan State of Hyderabad, work was being done among the native community, and the Rev. C. B. Ward had an Orphanage with seventy inmates, the older boys aiding in preaching in Telugu and Canarese.

At Kolar, in the Mysore territory, Miss Anstey, an English lady, established a large Orphanage some years ago. Miss Anstey came in person to ask of the Conference that Mr. S. P. Jacobs might be placed in ecclesiastical charge of her work. This was done, and a committee appointed to arrange terms for future connection of the Conference with the institution.

The Allahabad District occupied nearly all of Northwestern and part of Central India. Dennis Osborne was Presiding Elder. Some debts had been paid off,

three or four new churches had been projected, one Hindustani Church organized, and steps taken to enlarge the vernacular work of the district. Two additional preachers had joined the work within the bounds of this district during the year.

On the Calcutta District, at Rangoon, a solid foundation had been secured for the Girls' School. A number of city lots, worth $10,000, were given by the Government, with an additional $5,000 for buildings, and there was a good prospect of securing three or four thousand dollars from the city authorities. Miss Warner had already made a very good beginning with the school. There was in Rangoon a good church and parsonage.

The English Church, Calcutta, and work among women remained about the same as last year. Conversions constantly occurred, as they had done for nine years past. But for repeated losses by removals they would soon have had a very large membership. The two boarding-schools were both prospering. The one for girls, under Miss Layton, was firmly established in the confidence of the people, and was doing a most excellent work. The boys' school, under Mr. C. A. Martin, numbered among its scholars two Karens and one Burmese from Burma, one boy from Assam, several Armenians from Persia, and two Arabs living in Calcutta. At Bangalore Mr. I. A. Richards had built up an excellent school for both sexes.

Miss M. B. Spence, who had arrived in 1880, and Miss Warner, who came in 1881, were now respectively in charge of Cannington Girls' School, Allahabad, and the Girls' School in Rangoon.

The eighth session of the Conference, in Allahabad, November 22–28, 1883, was presided over by Dr. Tho-

burn and favored with the inspiring presence of Dr. William Butler. Miss Mary M'Kisson arrived to represent the Woman's Foreign Missionary Society.

The ninth session of the Conference at Chadarghat, in the Nizam's Dominions, November 20–25, 1884, was presided over by Bishop John F. Hurst. Mrs. Adeline Smith, of Oak Park, Ill., made a formal proposal to present to the Conference 20,000 rupees for a boys' school at Mussoorie, in the North-west Himalayas, to bear the name of her deceased husband, Philander H. Smith. Bishop Hurst made a complete redistribution of presiding elder districts, and Allahabad, Bombay, Burma, Calcutta, Madras, and Central India Districts now appear on the minutes. Miss Margaret C. Hedrick arrived for work in Calcutta, and Miss Sarah De Line for Bombay. Work was begun at Pakur, one hundred and seventy-two miles north-west of Calcutta by train. Twelve miles from the mission station on the east are the Santhal Hills; twelve miles on the west is the river Ganges, but in the rainy season the overflow is so great that the water comes to within two miles of Pakur; thus this mission is situated in the fertile Ganges valley, teeming with millions of Hindus and Moslems. Near by were fifty villages, with about fifty thousand inhabitants.

The woman's work was prosperous. The whole number of zenana workers was now thirty-eight. If five ninths of the members of the Church were women, there would be one woman engaged in evangelistic work out of every nineteen in the Church. There were thirty-five other women, however, visiting among English-speaking homes. Miss Ernsberger joined the mission October 29, 1884.

This Conference session witnessed the inauguration of the first foreign mission yet attempted by the India Methodist Churches. It was not established, not begun, not authorized even, by the General Committee in America, but the providences seemed clear to the Bishop and the Conference, and so *Singapore*, two thousand eight hundred and fifty miles in a straight line from the most northerly point of the South India Conference, appears on the list of appointments, and Mr. W. F. Oldham was assigned to the same, as will be recounted in the section on Malaysia Mission.

37. South India Conference, 1886-1892.

The tenth session of the Conference was presided over by Dr. Thoburn at Bombay, January 28 to February 2, 1886. Two members of the Conference were in America. The Rev. G. A. Davis left in March for America. Seven were detained from attending, but there were forty-one present, including probationers. Four probationers were received into full membership, and three admitted on probation. Delegates were elected to the Central Conference to convene in Bombay, February 22.

The following summary of items were reported to the Conference :

Whole number of members and probationers.....	1,328
Whole number who go street-preaching regularly..	69
Average.....	1 in 19
Whole number of members and probationers who go street-preaching only occasionally.....	67
Average.....	1 in 19

Of the ministers reporting, nine assign no reasons why others do not go street-preaching. Various reasons

are given on the reports of the others, which prevent other laymen from preaching to natives in the streets.

Whole number of men visiting from house to house	49
Compared with our membership, this is an average of	1 in 27
Amount contributed for native work is (rupees)	8,107

This has been applied to support native preachers, teachers in native schools, and for books and tracts and house rentals and repairs. This liberal contribution is praiseworthy, and perhaps indicates that greater effort might be put forth in other departments of the native work.

Whole number of native conversions	26
Whole number of others converted	212
Whole number of natives baptized	19

The committee said that while these figures indicate facts in the specific lines named, they cannot show the personal effort put forth in other lines for the salvation of souls, both native and European.

Rangoon was in good condition. The various interests of the Church were well sustained. The coffee-room had been well attended, and much good had been done at the meetings held in connection with it. Outdoor services were maintained regularly up to the beginning of the rains. The native Church had not prospered as well as was hoped, owing largely to the shifting character of the Tamil and Telugu people in Rangoon. The debt on the church had been nearly all paid off, and no longer caused any anxiety. Mr. Robinson had been officially aided throughout the year by Mr. H. Morbey, who had acted as "supply," according to the arrangement made at the last Conference.

The Conference said the time had fully come for strengthening the work in Burma. A second missionary should be sent to Rangoon from the present Conference, and plans formed for the extension of the work all along the south-east coast, from Calcutta to Singapore. A vast empire was growing up in that distant region, and it was felt that no time should be lost in planting evangelistic agencies at all the commanding points along the coast. In the good providence of God the mission was at Rangoon, and should at once be strengthened, and then they would push on into the regions beyond.

The Seamen's Mission in Calcutta was now carried on at two points, Lal Bazaar and Hastings. During the entire year the mission had suffered for want of a sufficient force to maintain the work at both places. Early in July Mr. G. I. Stone and wife were invalided to America, and it became necessary to take Mr. Eddy from the English Church and place him in charge of the work. Mr. Eddy had charge of the entire work, and was carrying it on carefully but steadily, and with constant tokens of blessing. The report of this mission did not change much from year to year. The seamen come and go, the coffee-rooms are well attended, the meetings in the chapel rooms attached are maintained without interruption, and every week throughout the year witnesses the ingathering of one or more precious souls.

A new church was dedicated at Lahore, May 29, 1885.

Miss Layton returned to America, leaving the finest educational building, at that time, of the Methodist Episcopal Church in all India, if not in all the foreign fields.

This session of the Conference was remarkable for

inaugurating what many considered a fundamental change in the policy of self-support, which had obtained from the beginning of the work in South India. It had not only not coveted, but peremptorily declined, to receive appropriations for the work on the field, restricting help from the Missionary Society to cost of transit of missionaries and to buildings, leaving the missionary to find his entire support from the people whom he served. It was manifest to many that this policy, however praiseworthy in itself, had not been sufficiently sustained by the Christian community to allow of its doing all the aggressive work which seemed providentially thrust upon it. The question of accepting aid from the Missionary Society for certain classes of work on conditions which would not contravene the spirit and aim of self-support, had been thrust fairly to the front, and though not the unanimous, yet the general judgment of the members of the Conference was in favor of some modification that would aid their purely missionary extension. The result was that an arrangement was concluded with the Missionary Society, and the Conference consented to receive moneys from the home treasury in the form of a "Grant-in-Aid."

Under this provisional appropriation the Conference was limited as follows: First, to the use only of so much of the money granted by the Missionary Society as it might duplicate by moneys raised in India. The second prescribed that these appropriations were to be used only for three classes of work: 1. For initial work in new and remote districts. 2. For the support of missionaries wholly engaged in evangelistic work, including support of presiding elders while supervising wholly native work. 3. The support of newly-ap-

pointed missionaries during their first year. The General Missionary Committee, in November, 1885, had made an appropriation to the South India Conference of $10,000, to be distributed by the Conference subject to these conditions. They also appropriated $15,000 for expenses of outgoing and returning missionaries to this immense field. Thus the General Committee in the United States and the Conference in South India were completely at one in their determination to insist upon entire self-support in all the English-speaking work, and to insist, also, with equal earnestness that the native work should contribute to its own support.

A Woman's Missionary Conference was now organized for the South India Conference under a constitution which provided that the wives of members and probationers in the South India Conference, Woman's Foreign Missionary Society appointees, deaconesses in charge of work, and lay workers formally elected by this Woman's Annual Conference should be members of this body.

Bishop Ninde presided at the eleventh session, held in Madras, February 3–8, 1887. The Rev. Abel Stevens, D.D., the eminent historian of Methodism, was present and addressed the Conference. The subject of the division of the Conference was considered and referred to the next General Conference. The Conference addressed the next Central Conference on the subject of greater equality in salaries. Ajmere, Bombay, Burma, Calcutta, Madras, and Mussoorie were the titles now given to the districts. The Rev. C. R. Thoburn had been ordered to America on account of ill health.

On motion of W. F. Oldham the Conference memorialized the next Central Conference to constitute Singa-

pore a separate mission under the General Committee of the Missionary Society. The great distance from India and the peculiarities of the field rendered it difficult to administer from an India Conference. They also memorialized the General Conference to divide the South India Conference.

As the Central Conference, which was held in Bombay a few days after the adjournment of the South India Conference, divided it into two Conferences, it is of interest to know whereunto the churches had grown at the close of this first decade since the Annual Conference was organized. The Conference enrolled 52 members, including 11 probationers; two were in America. The English work reported 23 pastors, 1,578 members and probationers; 49,865 rupees for self-support. The native work had 467 members and probationers; 23 boys' day-schools, with 898 pupils; 7 girls' schools, with 236 pupils; the expenditure on the native work amounted to 60,397 rupees, of which 23,610 rupees had been raised in India. There were 12 baptisms of Mohammedans and 47 of Hindus. The presiding elders' districts were manned as follows: Allahabad, D. Osborne; Bombay, J. E. Robinson; Burma, W. F. Oldham; Calcutta, J. M. Thoburn, Jr.; Central India, C. P. Hard; Madras, A. W. Rudisill.

The twelfth session of South India Conference was held at Poona, January 26–31, 1888, Rev. George Bowen, President.

At the session of the Central Conference of India, held in Bombay in February 17, 1887, Bishop Ninde, acting under authority delegated by the General Conference, divided the vast area formerly comprised within the South India Conference into two Annual Confer-

ences, one bearing the original name and the other to be called the Bengal Conference. In making this division lines of travel were considered rather than geographical boundaries, with the result that the South India Conference was much more compact than the younger member of the sisterhood of India Conferences. As technically described by the General Conference, May, 1888, South India Conference included Sindh, Guzerat, the Bombay Presidency, and all of peninsular India south and west of a line drawn from Burhanpur, C. P., to Jabalpur, not including those stations; thence due east to Bengal and along its south-west border to the Bay of Bengal. It embraced the cities of Bombay, Madras, and Karachi, with nearly all the territory in the peninsular proper, together with part of Central India and the province of Sindh, at the mouth of the Indus. Though reduced in territory the Conference still extended over a vast area and included an enormous population. Karachi is as far from Bombay as Charleston is from New York, while Madras, in the opposite direction, is as far away as Chicago is from Boston. The whole Conference was organized into two presiding elder districts, Bombay and Madras, both of which are practically the same in extent as before the division.

Dr. Thoburn was injured in America by runaway horses, and for a time disabled for all public work. The Conference had made him general counselor to the South India Conference. The Conference petitioned the General Conference to empower the Central Conference to again divide the South India Conference, subject to concurrence of existing Conferences. The Lay Electoral Conference elected as delegate to the General Conference Mr. Stanley Murray, of Secunderabad, As-

sistant Resident Agent in the Court of His Highness, the Nizam.

Baldwin High Schools, Bangalore, under Rev. H. C. Stuntz, Principal, comprised two separate schools under one management—one for each sex. In the seven years of its history it had acquired real estate valued at 20,000 rupees, and the building now being erected would increase the value to 30,000 rupees. The attendance at present was 140—66 girls and 74 boys. Thirteen teachers, with the principal, compose the staff. Forty-two pupils from the various classes went up for the public examinations at the close of the year. With what help the government gives the schools are self-supporting, although there is no opportunity to save and add to our accommodations.

In Vepery, Madras, under Rev. A. W. Rudisill, Preacher in Charge, the church edifice had been renovated, a beautiful stained-glass window placed behind the pulpit, and a class-room built. The improvement cost 2,000 rupees. The entire amount was raised in Madras with the exception of about 400 rupees kindly given by friends in America. Pakur had had sixteen Mohammedan converts connected with the Church since the beginning, in 1884.

The vast province of Hyderabad, known as the Nizam's dominions, contains a population of eleven millions, ruled by a Mohammedan prince. It had long been considered absolutely impenetrable to Christian evangelism. No mission had ever gained access into the city proper. The State of Hyderabad is the largest, wealthiest, and most influential of all the native States of India ; and the city, Hyderabad, having 300,000 population, is the stronghold of Islam in India, and is situated on the

right bank of the river Musi. The street architecture of Hyderabad is not imposing, for, with the exception of some buildings, there are few which have pretensions to much merit. The palaces of some of the nobles are an exception. Many of them are very handsome buildings, and are furnished with everything that luxury can suggest. But it is not the city or the public buildings, or the bazaars and public thoroughfares of Hyderabad that present so many attractions, as the people who throng them. The city is famed for having the most warlike population of any town in India. In past years it was the custom with many to go about armed. This was simply the result of the unsettled state of the place when street fights and disturbances were the rule. All this had changed, and Hyderabad had had a quarter of a century of peace and prosperity such as it had never before experienced. Still, the custom of carrying weapons had not altogether died out, but was confined to the watchmen class and the military, when otherwise it was a mere matter of form or ceremony.

Another striking peculiarity about Hyderabad is the mixed nature of the population. There is, probably, no other city in India which contains so many varieties of the human race. Here were found the Arab, the Sikh, the Rohilla, the Pathan, the Afghan, the Rajpoot, the Persian, the Turk, and even the Chinaman.

The Methodist Mission was opened in March, 1886, by the appointment of S. P. Jacobs and wife to this new field. It soon became evident that in opening a mission here the path lay along the line of school work among the Marathi Brahmans. Accordingly, an Anglo-Marathi School was begun in the British Residency bazaar. This opened a promising field of labor among the

patrons of the school. Distribution of tracts and Scriptural portions and personal visitations were entered upon at once.

The missionaries now reported that the school in the British Residency bazaar had 75 scholars under the instruction of 5 teachers; of these, 2 taught Marathi and 1 English; 1 Marathi, 1 Gujurathi, and 1 Urdu. Two Brahman girls and three little Parsee girls attended school. Thus began a breach into old customs. Scripture lessons were daily read by the more advanced scholars.

Soon after opening the above school, an invitation came from the large Marathi community in the distant part of the city of Hyderabad to open a similar school there. At this time Sir Salar Jung was prime minister to His Highness, the Nizam. He made a donation from his own purse, and also subscribed a liberal sum on behalf of the Nizam's government. The prime minister ordered the accountant general and his private treasurer to pay these sums respectively "in aid of the Methodist Mission Anglo-Vernacular School in the city of Hyderabad, started by the Rev. S. P. Jacobs, Superintendent." This prompt action of the prime minister—a Mohammedan nobleman of English education and liberal spirit—not only furnished the means to carry on the school for several months, but also gave government authority to open and continue such a school within the city walls. Thus was solved at once the difficult problem how to get into the city of Hyderabad, hitherto barred against Christianity. Of this noble act of Sir Salar Jung, and for other favors from him, we shall ever have a grateful remembrance.

The school in the city of Hyderabad opened January,

1887, with 22 boys. Now there were 93, under 4 teachers; one a Mohammedan teaching Urdu, the other two Brahmans teaching Marathi. The head-master taught Marathi and English. These were fine men. In the state of public opinion in the city of Hyderabad to open a school with Christian teachers was an impossibility. With the aid of the head-master, a Brahman of liberal mind, educated in a mission school, a man of unusually chaste character, Mr. Jacobs gave Bible lessons. There were 10 Mohammedan pupils. They had a good house, furniture, everything necessary, excep tsufficient money, to make the school a success. Donations from native gentlemen were the chief reliance, and only a few of these dared to contribute to support a mission school.

The Rev. A. W. Rudisill, Presiding Elder of Madras District, said: "The recent division of the South India Conference did not alter the boundary lines of the Madras District. While nominally it covers a vast area, stretching from Madras to Hyderabad, it is, in fact, two distinct territories, one of which lies wholly within the Nizam's dominions; the other is situated in the south-eastern part of India. There is also a political distinction. The latter is governed directly by the English, while the former is one of the native States of Her Majesty's empire, and is ruled by His Highness, the Nizam. The south-eastern part of Madras District includes the Presidency City and Bangalore. Rich and inviting fields lie ready to be entered and occupied for the Master."

Last year J. Alnutt, Esq., and his sister contributed $500 toward purchasing material for a printing office; other friends contributed over $100, and the Tract Society gave a donation of $250. This, with money al-

ready earned by the office and collected in India, enabled them to purchase a plant and stock worth nearly 4,000 rupees. With the exception of the Church of England press, which was entirely controlled by ritualists, there was no mission press in Madras. The undertaking was heartily encouraged by all the missions, and there was every prospect of establishing at no distant day a large and flourishing publishing house.

The Tract Society gave an additional grant of $250 to print the ritual of the Church and some of Mr. Wesley's sermons in Tamil. The Sunday-School Union appropriated $100 for printing in Tamil the Berean Lesson Leaf and Scripture cards. Over 400,000 pages in Tamil were printed within the past eight months.

When the thirteenth session of the South India Conference convened in Bombay, January 31 to February 5, 1889, it found itself under the presidency of J. M. Thoburn, whom the General Conference of May, 1888, had elected and ordained Missionary Bishop of India and Malaysia. Bishop Fowler was present, visiting India on his return from his official tour among the missions of eastern Asia. The Woman's Foreign Missionary Society had sent to the field Miss Mary E. Carroll, Miss J. Ernsberger, M.D., and Miss Mary Moxey.

The Conference had found large opportunities for extension of its work under the new policy of receiving "Grant-in-Aid" appropriations from home, but unfortunately the pressure on the missionary treasury did not enable the home Church to give such financial aid as the case required. There was no help for it; the Conference was obliged to project only modest plans for advance.

In the Marathi country, which was wholly embraced

within the Bombay District, there were more Brahmans in proportion to population than in any other part of India, and the work of evangelization generally moves somewhat slowly in that part of the empire.

The most notable occurrence during the year was the death of the venerable Rev. George Bowen, which occurred February 5, 1888. It is not possible rightly to estimate the loss which the Church of Christ in India, and particularly India Methodism, sustained in the translation of this remarkable man of God. For forty years he witnessed a good confession before the inhabitants of Bombay—the last sixteen in connection with the Methodist Episcopal Church. Abundant in labors, of versatile talents, and gifted intellectually above many, he shone conspicuously as a faithful embassador for Christ. With voice and pen he unfolded the unsearchable riches of Christ to Europeans and natives, by whom he was revered and esteemed as no other missionary of his generation; and he greatly enriched the Church by his splendid contributions to its devotional literature. It is to be regretted that the Church in America knows so little of the life history of this unique missionary, whose profound humility, untiring devotion, and great attainments in Christian knowledge and the way of holiness entitle him to rank among the missionary princes of the century. No one expected to see another George Bowen in India, but the Conference earnestly prayed that God would raise up many to labor for India's salvation on whom a goodly portion of his Christ-like spirit should rest, and to whom his holy, self-abnegating life would be a mighty incentive and a constant inspiration.

George Bowen was born in Middlebury, Vt., U. S. A.,

April 30, 1816. His parents were of Welsh descent, and, at the time of his birth, and during his young manhood, were connected with the Protestant Episcopal Church. Very early he developed a taste for literature and, to the disappointment of his father, a pronounced dislike for a commercial life.

Up to his twenty-eighth year he was an avowed disbeliever in Christianity. Driven out of atheism, he took refuge in deism, strongly maintaining the impossibility of the Creator revealing himself to mankind. By a remarkable chain of providential interpositions, he was at length led to make a patient, protracted examination of Christian evidences, which resulted in his being fully persuaded that the gospels were a faithful record of events that had really taken place in accordance with predictions made to the Jews centuries before. The Bible, then, was a revelation from God! At once he abandoned himself to the study of the New Testament. Early in April, 1844, he yielded himself unreservedly to Christ, passing out of death into life and becoming a transformed, happy child of God through faith in Jesus Christ.

Within three or four weeks he had fully formed the purpose of becoming a foreign missionary, which at that time, and in America, especially, meant far more than it does now. Judicious friends advised him to take a theological course before going abroad. He did so, taking advantages of all opportunities of work while a student at Union Seminary, spending his vacations in colportage work in needy country districts, and proving himself a spiritual leader among his fellow-students.

Having been duly accepted and appointed by the American Board of Commissioners for Foreign Missions,

he sailed, July, 1847, and reached India January 19, 1848. He at once entered upon the study of the vernacular with his usual diligence, and made rapid progress. From the very first his mind was busily occupied with the various problems connected with and arising from the prosecution of missionary work in a heathen land. His earnest desire was that the gulf between the natives and the missionaries might, in some way, be bridged. Believing that a practical and effective way of accomplishing this would be to live among the natives in the simplest possible style in order to convince them of the unworldliness of motives and disinterestedness of aim by which missionaries are actuated, he resigned his missionary salary and took up his abode in the heart of the native community, supporting himself by teaching in a private family.

In 1849 he resigned his salary and adopted native modes of dress and living, repaired to the center of the native population to reside, and reduced his expenditures to a merely nominal sum. In 1855 he resigned his connection with the Missionary Society, the American Board, and continued as an independent missionary till 1872, when he joined the South India Conference, of which he was three times elected president. From 1854 to 1886 he edited the "Bombay Guardian." His "Life of Mohammed," "The Amens of Christ," "Daily Meditations," and a dozen other titles witness to his literary activity.

As a missionary, his career was altogether unique. While all admired the spirit that animated him in adopting the style of living which he clung to, and had the profoundest confidence in the purity and sincerity of his motives, few regarded his course as wise. The appar-

ent lack of success that followed his labors among the natives, strengthened the conviction of many that his example in this particular respect was not one that commended itself to missionaries in general for widespread imitation. Mr. Bowen was not discouraged by failure to realize his expectations of large fruit of his labors. For well-nigh twoscore years he said he had found a hiding-place in the forty-ninth chapter of Isaiah, the verse of which reads: "Then I said, I have labored in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work [margin, *reward*] with my God." But, while the actual conversions that directly resulted from his labors were not at all commensurate with his own anticipations—nor on the scale that would be supposed to attend the efforts of one so devoted, unselfish, and able—it would be a great mistake to suppose that even in this respect his missionary career had been without direct fruit. There can be no doubt that not a few natives were led to Christ through his personal agency, and many Europeans and Eurasians were awakened and converted under his preaching. But it was as a pastor and teacher, a shepherd, a feeder of the Lord's flock, that Mr. Bowen excelled, and that the Lord specially used him. He himself said: "My passion is for winning souls, but it does not please the Lord to use me in that way." The Lord did use him "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," not only locally through his oral teaching, but throughout the whole land, and also in other lands, by means of his additional writings and published works of meditation and interpretation.

Though making no pretensions to eloquence or ora-

tory, Mr. Bowen was a forcible preacher of righteousness. He was also a model pastor, his pastoral work both among Europeans and natives being truly of the apostolic order.

Bishop Thoburn again presided at the fourteenth session of the Conference—January 30–February 3, 1890, at Hyderabad. The Gujerati Mission, now one year old, was among the two hundred thousand Gujerati-speaking people in the Bombay District. It started with two men ; one, a Kobiri, or priest, had been led to Christ by reading the New Testament and Christian tracts. The Bishop Taylor High School at Poona had received a grant of 10,000 rupees from the government.

Mrs. Rudisill died July 7, after two years of great suffering, leaving the testimony of a beautifully symmetrical Christian life. Dr. Rudisill left for America August 22.

The fifteenth session of the South India Conference, at Bangalore, January 29–February 2, 1891, was held by Bishop Thoburn. Bombay District had now 186,000 rupees' worth of property, gradually acquired during fourteen years. Of this only $6,100 was received from the Missionary Society; the rest was contributed in India. While the native work was being pushed in all possible directions, all felt the relative importance of the English work. These English churches furnished substantial help to the native work.

Miss Anstey now made over her orphanage at Kolar to the entire control and ownership of the Conference.

The Woman's Missionary Conference held its sixth annual session at Bangalore, January 20–22, 1891, Mrs. Denning, of Poona, being elected president.

In Madras zenanas Miss Stephens had 1,200 who

listened to Gospel teaching, besides the 190 pupils enrolled in 150 houses. The ladies took charge of Miss Anstey's work in Kolar August 1, 1890. A deaconess home was opened in Bangalore March 13, 1890.

Bishop Thoburn held the sixteenth session of the South India Conference at Poona, December 17, 1891, and the seventeenth session in Bombay, December 22–27, 1892. The Bombay Conference having been constituted, seventeen preachers of this Conference were transferred to that body, and the territory of the South India Conference was reduced to the Hyderabad and Madras Districts. At the close of 1891 the South India Conference had: Foreign missionaries, 23; assistants, 21; Woman's Foreign Missionary Society, 15; Woman's Foreign Missionary native workers, 17; ordained native workers, 8; unordained, 29; native teachers, 74; other teachers, 59; members, 903; probationers, 319; adherents, 1,546; average attendance of Sunday worship, 2,326; Sunday-school scholars, 7,663. It raised for pastoral support 34,128 rupees.

The seventh annual session of the Woman's Conference, South India, was held in Poona, December 17–19, 1891, Miss Abrams being elected president. Miss Louisa Haefer and Miss Mary Kennedy arrived from America.

The eighteenth session of the Conference, with Bishop Thoburn in the chair, was held December 21–25, 1893, at Poona.

The Woman's Conference, held at Bombay December 22–27, 1892, was presided over by Mrs. R. S. Baker. Miss Catherine Wood arrived from America. Mrs. W. L. King, of Madras, editor of the Tamil "Woman's Friend," was obliged to return to America, and Miss

Stevens was appointed editor in her stead. The Conference recommended the establishment of deaconess homes in India where necessity might indicate.

38. Publishing House in Madras.

In 1885 the Rev. A. W. Rudisill began the Methodist Episcopal Publishing House in Madras, India, in a room eight by ten feet. The plant consisted of a boy's press, which printed a leaflet four by six inches, and a small font of Tamil type. It slowly developed into a publishing house with a plant, including two lots and a building situated on Mount Road, the Fifth Avenue of Madras, worth $30,000. Work was being done in the Canarese, Tamil, Telugu, English, and Deccan-Hindustani languages. The property in fee simple, with a title made secure by the High Court of Madras, was owned by the Missionary Society of the Methodist Episcopal Church.

The earliest contributions came from many persons. James W. Alnutt, Esq., and his sister, Miss Elizabeth J. Alnutt, of Baltimore, Md., gave $200 to purchase a "printing outfit." These kind friends added $300 more in 1887. After some months a long, narrow building, located on the Vepery church property, was rented, and the plant moved into it and a binding department added, which was soon binding Bibles and portions of Scripture by the bullock cart load.

In 1888 the Rev. D. O. Ernsberger, missionary to the Canarese, seeing the pressing need of tracts and books for the Canarese-speaking people of southern India, collected $265 to add that vernacular to our press. The same year Rev. S. P. Jacobs, M.A., missionary at Hyderabad, Deccan, collected $2,261.95. Among the

donors of this amount was Bishop William Taylor, Africa, $100. The founder of our work in all southern India well knew the great need of a mission press. Also Mrs. J. H. Stevens, of Manchester, Ia., gave $1,000 to purchase a cylinder printing machine as a memorial to her son, N. H. Stevens.

Deccan-Hindustani was also added to the vernacular printed, so that at the close of 1888 over thirty hands were employed, printing was done in five languages, and a binding department was in full operation. During a great part of this year the Rev. George W. Isham rendered efficient service as associate agent.

In 1889 Mrs. Rudisill passed to her heavenly inheritance. For some time Mr. Rudisill's own health had been shattered, and he was ordered home by his physician. His health was slow in returning, but in 1891 he felt that he had a further work to do for the mission press at Madras.

In 1892 he presented and explained to Bishop Thoburn, Dr. J. O. Peck, Missionary Secretary, and Dr. Parker a plan whereby the plant and efficiency of the Madras Publishing House could be greatly increased. It met with their approval. The proposed plan embraced everything needed to do the whole round of work in a modern publishing house. To carry it out competent persons must go to India and teach natives the various branches to be introduced; otherwise the undertaking would have no practical value. In addition $25,000 was needed to purchase the plant and a suitable building.

By a unanimous rising vote the Baltimore Conference expressed their judgment that the Madras press, with the fullest possible equipment, should stand

as a memorial to Mrs. Mary M. Rudisill, "whose prayers and faith in no small degree inspired its foundation, whose culture and Christian zeal gave through it to the women of India "Mathar Mithire" ("The Woman's Friend" in Tamil), and whose devotion to Christ and the salvation of India stayed not until to all other sacrifices was added that of life itself."

In 1893 Howard S. Jefferson, Esq., a photo-engraver of Baltimore, a Sunday-school teacher and active member of Grace Methodist Episcopal Church of that city, sold out his lucrative business for the sole purpose of teaching Hindus photo-engraving, and thus make it part of the work of the Madras Publishing House.

John Hewitt Stephens, Esq., Chief of the Consulting Engineers, Public Works Department, of her majesty's empire in India, for the last ten years has been instructing natives in the finer kinds of art work, such as stained and painted cathedral glass work. His workmen had, under his teaching, received gold medals and numbers of certificates from the Fine Arts Association under the patronage of Lords Wenlock and Conemara, the late and present governors of Madras.

The property and plant are composed of the following:

1. The "James W. Alnutt Memorial Lots," two hundred by two hundred and fifty feet in fee simple, with a title made good by the High Court of Madras. They are called the "James W. Alnutt Memorial Lots" in memory of the late James W. Alnutt, Esq., of Baltimore, whose sister, Miss Elizabeth J. Alnutt, contributed, in addition to gifts previously given by herself and brother, sufficient to purchase the lots.

2. The New Building, forty by one hundred and thirty

feet, with a three-story front, all built in brick, with granite capping, terra cotta ornaments, iron and tile roofing, iron girders, and cement flooring.

3. A Binding Department, equipped with modern machinery. In this department there are eight machines, the gift of the inventor, Ezra T. Hazeltine, Esq., of Warren, Pa., which have a capacity to fold, paste, cut, and put covers on one hundred thousand booklets per day.

4. An Envelope Making Plant. The best make of machines in use.

5. The Composing Department. A complete set of type for doing job and book work in the Deccan-Hindustani, English, Kanarese, Tamil, and Telugu languages.

6. The Printing Department, comprising hand printing presses, job presses, printing machines, one of which is the celebrated Hoe stop cylinder, specially adapted for half-tone work.

7. The "Mrs. Rebecca Buckingham Memorial Photo-engraving Department." It is called the "Mrs. Rebecca Buckingham Memorial" in memory of Mrs. Rebecca Buckingham, the deceased wife of Rev. J. W. Buckingham, of York, Pa., whose children contributed toward the establishment of that department.

8. The Electrotyping Department, comprising the best machines, and with a capacity for work equal to any in the United States.

9. The Stereopticon Department, comprising a complete plant for the manufacture of oxygen and hydrogen and lantern slides. The object of this department is to preach the Gospel to the natives in their own languages. Instead of using "stock slides" new ones will be con-

stantly made, gospelizing scenes and incidents peculiar to India.

10. Electrical Department, comprising a plant for lighting the publishing house and to enable the photo-engraving department during the long and rainy seasons to work without sunshine. Also for a system of storage batteries by which, during the heathen festivals when we give illustrated sermons in the interior of India, we may brilliantly illuminate booths where we will sell the sermons shown by the stereopticon.

39. Bengal Conference, 1884-1892.

The General Conference of May, 1884, passed an enabling act authorizing the division of the South India Conference, and with the concurrence of Bishop Ninde, February 21, 1887, the Committee on Boundaries reported to the Central Conference session in Bombay, defining the Bombay Conferenceas "consisting of Bengal and the portions of India not included in the North and South India Conferences with Burma and the Straits Settlement." Thus the South India Conference, the "cradle of unnumbered associations," was divided in the interim between two annual sessions.

January 13, 1888, the members in territory within the boundary of Bengal Conference met for their first session to organize their Conference. Rev. C. P. Hard, Secretary of the preceding session of the South India Conference, called the members to order. It was found that the following were members of this Conference: Dennis Osborne, Clark P. Hard, T. E. F. Morton, C. W. De Souza, J. P. Meik, A. S. E. Vardon, A. Gilruth, E. Jeffries, F. J. Blewitt, J. M. Thoburn, Jr., W. F. Oldham, A. G. Creamer, C. M. Miller, F. L.

M'Coy, J. D. Webb ; probationers, C. H. Plomer, S. P. Long, W. A. Carroll, F. D. Newhouse, E. S. Busby, M. Tindale, and S. N. Das. Frank W. Warne, of Rock River Conference, and Robert H. Craig, of Minnesota Conference, were transferred to this Conference.

In the absence of a bishop the Conference elected the Rev. Dennis Osborne president.

The Woman's Missionary Conference, organized the following day, gives the following list of missionary women : Mrs. C. C. Hedrick, Mrs. C. P. Hard, Mrs. J. P. Meik, Mrs. F. W. Blewitt, Mrs. F. L. M'Coy, Miss Files.

The boundaries of the Conference were determined more on the basis of possible means of communication than of geographical lines. A long line of railway extends from Peshawar, the gateway of Central Asia, west of the Indus, to Calcutta. Beyond Calcutta a steamship line extends along the coast to Singapore in the Straits Settlements. The Bengal Conference thus geographically had a base line four thousand three hundred miles between extreme points.

Important action was had respecting Pakur property which the government had offered to sell to the mission for 18,000 rupees, for mission premises and native orphanage. The Conference now decided to accept the proposal, anticipating that 3,000 rupees could be raised locally and 15,000 in America. They also approved the proposal to establish an English orphanage at Pakur along with the native orphanage.

In Calcutta J. M. Thoburn, Jr., pastor, reported that of a score of Christian churches in that city the largest congregation was that of the Dhurrumtollah Street Church, now fourteen years old, having a motley

throng, scarcely any being by birth a Methodist. There was sailors' work at No. 19 Lall Bazaar, two schools for English and Eurasian children, a publishing house issuing a million and a half pages a year, besides two periodicals, the "Indian Witness" and "Woman's Friend," in Bengali. There was a separate Bengali mission and Woman's Foreign Missionary Society work.

C. P. Hard, Presiding Elder of Ajmere District, had to travel one thousand six hundred miles to make the circuit of his appointments—the nearest Methodist minister to Ajmere was 615 miles west in Bombay, 320 miles south at Mhow, 234 east at Agra, and 517 miles north at Lahore. The Presiding Elder in his report said: "At the Conference held in Madras in February any special advance in native work was not anticipated for Ajmere."

Mhow is a railway center on the great plateau of Central India, three miles from Vindhya Mountains, with a population of twenty-seven thousand and a large military force. Indore, the capital of the great rajah Holkar, is an hour's ride by train away. The seventy-eight Wesleyan soldiers fell to the care of the mission. Burhampore and Khandwa were also important stations.

The Rev. W. F. Oldham was Presiding Elder of the Burma District, which comprised territory from Tonghoo to Rangoon, and thence to Singapore. At Tonghoo there was a Tamil mission with some English work. Rangoon had a Seamen's Rest, a Burmese mission, and a girls' school under Miss Wisner.

The second session of the Bengal Conference met at Allahabad, January 17–21, 1889, Bishop Thoburn presiding. When the name of James M. Thoburn was reached in the roll call the Secretary, F. L. M'Coy, formally announced his elevation to the episcopacy.

Bishop Fowler was introduced and addressed the Conference. Mrs. Ray Allen had died during the year. The districts and their Presiding Elders now were: Ajmere, C. P. Hard; Burma, S. P. Long; Calcutta, F. L. M'Coy; Mussoorie, D. Osborne. Besides the ministers' wives, were the ladies of the Woman's Foreign Missionary Society: Miss J. E. Wisner and Miss M. E. Files, to Rangoon; Miss M. C. Hedrick, Miss M. E. Day, Miss H. Mansell; deaconess, Miss Elizabeth Maxey. Miss Kate A. Blair, and Miss Lillian R. Black, Calcutta, had arrived January, 1888.

The following were transferred to this Conference: P. M. Buck, from North India; W. N. Brewster, from Cincinnati; Henry Jackson, from New York; C. A. Gray, from Ohio; and A. G. Creamer was transferred to Kansas Conference; Ray Allen, to Genesee; L. R. Janney, to Southwest Kansas; J. M. Thoburn, Jr., to Erie; W. A. Carroll, to Baltimore. The Conference subscribed 11,150 rupees toward the debt of the press at Calcutta. The Malaysian Peninsula having been made a separate mission, and W. F. Oldham appointed its Superintendent, the Conference expressed in resolution its appreciation of Mr. Oldham.

Work had been begun during the year by A. Gilruth at Deobund, a purely native city of thirty thousand inhabitants, in Saharanpure political district. Deobund is one of the strongholds of Mohammedan propagandists, with an Arabic college, having boarding students from all parts of India and from Aden. Interpretations of Mohammedan laws and traditions are given here whose authority is acknowledged by the entire Moslem community.

The third session of the Conference convened in

Calcutta, January 9, 1890. Bishop Thoburn transferred to this Conference : Lewis A. Core, of West Virginia Conference ; William R. Clancy, North India ; Antone Dutt and Homer C. Stuntz, South India Conference. R. H. Craig was transferred to Minnesota ; C. M. Miller, to Pittsburg ; and F. W. Warne, to North India Conference. Mrs. Hopkins, wife of Rev. G. F. Hopkins, " a lady of devoted and lovely character," had gone to her reward. By change in boundaries made by a Joint Committee, January, 1890, Allahabad English church was transferred to North India; and so much of the district of Meerut as the bishop might apportion thereunto, including the city of Meerut, was transferred to the Bengal Conference.

The Conference acknowledged the further gift of $5,000 by Mrs. A. M. Smith, of Oak Park, Ill., to the Philander Smith Institute, Mussoorie. The Conference passed resolutions strongly condemning the Indian Government's policy of licensed vice. Miss Kate A. Blair, Miss Mary Black, Miss Mary E. Carroll, Estelle M. Files, and Mary Moxey were sent to the field by the Woman's Foreign Missionary Society.

The Ajmere District had sent this year forty adults and children to Bareilly to prepare for preachers and teachers. Burma District was extended by the accession of Upper Burma to British India, thus giving to this single district two hundred thousand square miles of territory and about eight millions of population. Rangoon is the third city of commercial importance in the Indian empire, and in the center of the city the Church had one hundred members and thirty-one probationers as the result of its nine years' occupancy. The membership had contributed this year 13,000 rupees, an average of 100

rupees for each member and probationer. The Girls' School, under Miss Wisner, enrolled 235 names. The orphanage begun in 1889 had now a suitable building, costing 15,000 rupees, of which 4,000 rupees were uncanceled, but 5,000 rupees had been raised for the running expenses of the institution. The deaconesses had charge of the orphans, and Miss Files with Miss Stacey the school for girls. Work was established among the Tamils and begun among the Burmese.

The Rev. Frank Latimer M'Coy, Presiding Elder of the Calcutta District, and editor of the "Indian Witness" at the time, died February 13, 1889. He was born in Ireland January 28, 1856. At sixteen years of age he went to America. In 1874 he entered Mt. Union College, Ohio. He graduated, however, at Albion College, 1884. He took post-graduate courses and secured his degree of Ph.D. He reached Calcutta January 14, 1887, and died at the age of thirty-three, having accomplished a great work and won the highest esteem of all who knew him.

The Rev. Henry Jackson, an experienced missionary, formerly of North India, reported formally on the new station, Mozaffarpore, a city of 60,000, an important railway center, surrounded by a population of many millions. Mrs. Jackson had opened a dispensary in her own house.

The fourth session of the Bengal Conference convened at Jabalpur, January 15–19, 1891, Bishop Thoburn presiding. The following were transferred into this Conference: James Lyon, from South India; Julius H. Smith, from St. Louis Conference; John E. Newsom, from Iowa Conference; A. T. Leonard and Guru Diyal Spencer Singh, from North India Conference; J. C.

Floyd, from Michigan Conference; Ernest A. Bell, from Pittsburg Conference. D. D. Moore was received on credentials. J. E. Newsom, Guru Diyal Spencer Singh, and J. Lyon were transferred to the North India Conference, and W. R. Clancy to the Southern California Conference. The Malaysia missionaries who held their Conference relation with the Bengal Conference at this time were W. F. Oldham, J. C. Floyd, R. W. Munson, B. F. West, D. D. Moore, William T. Kensett, W. G. Shellabear, Benjamin H. Balderston, and W. N. Brewster. The latter was now transferred to the Foochow Conference. Miss Rebecca Daly and Miss Frances Perkins, Woman's Foreign Missionary Society appointees, arrived. Miss Fanny Scott arrived in Rangoon February 19, 1890.

The fourth session of the Bengal Woman's Conference was held at Jabalpur, January 15–20, 1891. Mrs. Dennis Osborne president. Miss Rebecca Daly had arrived for work in Calcutta, and Miss Frances Perkins for Rangoon. The Calcutta Deaconess Home, organized two years before, reported work in English, Bengali, and Hindustani. Mrs. Warne was in charge of the Calcutta Hindustani Woman's Home.

The fifth session of the Bengal Conference met in Calcutta, January 14–18, 1892, under the presidency of Bishop Thoburn. Thomas S. Johnson, M.D., George F. Hopkins, John W. McGregor, and Edwin W. Farnon were received by transfer from North India Conference. Frank E. Warner and B. Luther were discontinued. W. F. Oldham was transferred to Pittsburg Conference; Homer C. Stuntz and Matthew Tindale to North India Conference. Miss Mary Kennedy arrived to reinforce the Woman's Foreign Missionary Society workers. The Conference elected to represent it in General Conference:

F. W. Warne, ministerial delegate ; S. P. Long, reserve; C. J. A. Pritchard was chosen lay delegate; J. G. McInnis, reserve.

The Calcutta Girls' School, Miss Knowles principal, concluded the fourteenth year of its successful history. The Methodist Publishing House, Calcutta, removed "out of a lane into a good business street" near the church. Bengali printing was vigorously carried on, 3,432,235 pages of Christian literature were printed, besides 1,000,000 pages of other printing.

The Conference formally requested that the Missionary Bishop be given the standing in the General Missionary Committee accorded to the General Superintendents, and asked for a quadrennial visit of a Missionary Secretary to India. It also memorialized the General Conference to provide for an order of lay deacons, and asked the Central Conference to recognize the order of "Associate Deaconesses," for those who could devote only a portion of their time to work.

40. Bengal-Burma Conference, 1893–1894.

The General Conference of May, 1892, in redistributing the territory of India into five Conferences, erected the Bengal-Burma Conference, which it defined as including Bengal, Bekar, and Burma. This body held its first session under the presidency of Bishop Thoburn in Calcutta, February 2–6, 1893. The following appointments will indicate the territory and the force which fell within the Bengal-Burma Conference: *Burma District*—Julius Smith, Presiding Elder, Rangoon. Rangoon: Burmese Mission, Henry Girshom ; English Church, Julius Smith, John T. Robertson ; Seamen's Mission, to be supplied ; Tamil Mission, supplied by Ezra Peters ; Telugu

Mission, supplied by Robert E. Cully. Tonghoo Mission, supplied by S. Joseph. Samuel P. Long, Supernumerary. *Calcutta District*—Frank W. Warne; Presiding Elder, Calcutta. Asansol, William P. Byers. Calcutta: English Church, Frank W. Warne. Bengali Circuit, Sorba Nando Das, Ernest A. Bell; Hindustani Mission, Charles Dowring; Seamen's Coffee Room, supplied by George Henderson; Boys' School, to be supplied. Pakur, Neils Madsen. Methodist Publishing House, Charles G. Conklin, Agent. Bolpore Mission, James P. Meik. *Tirhoot District*—Henry Jackson, Presiding Elder, Mozaffarpore. Darbhanga, supplied by Matthew. Mozaffarpore, Henry Jackson, J. Roberts (local preacher). Samastipore; supplied by W. Peter; Village Work, to be supplied. Chapra, supplied by C. L. Jacob. Sitamari, supplied by J. Peter.

Woman's Foreign Missionary Society: *Burma District*—Rangoon Girls' School, Miss J. E. Wisner, Miss M. E. Files. Orphanage, Miss F. A. Perkins. Women's Work, Mrs. Julius Smith. Burmese Women's Work, Mrs. Girshom. *Calcutta District*—Asansol: Girls' School, Mrs. Byers. Calcutta: Girls' School, Miss Emma L. Knowles, Miss R. B. Daly. Deaconess Home, Miss Elizabeth Maxey, pastor's assistant. Bengali School, Miss Kate A. Blair. Hindustani Mission, Mrs. F. W. Warne; Work among Bengali Women, Mrs. Das; Medical and General Work, Mrs. Thoburn; Temperance Work, Mrs. Conklin. Seamen's Work, Mrs. Henderson. Pakur: Girls' School and Zenana Work, to be supplied; Girls' Orphanage, Mrs. Warne, Superintendent. Bolpore: Bengali Work, Mrs. Meik. *Tirhoot District*—Mozaffarpore, etc., Mrs. H. Jackson.

Miss Frances Craig and Miss Josephine Stahl were

under appointment of Woman's Foreign Missionary Society.

The native force consisted of 2 ordained preachers, 17 unordained, 22 teachers ; the native workers of W. F. M. S., 13. There were other helpers, 39. The membership numbered 616 ; probationers, 797 ; adherents, 298. The school work included high schools, 3, with 590 pupils ; other day schools, 38 ; pupils, 1,075 ; orphans, 48; Sabbath scholars, 1,508. The real estate embraced churches and chapels, 9 ; value, 146,400 rupees. Homes, 9; value, 70,950 rupees ; orphanage and school property, 105,800 rupees.

This new Conference rejoiced in the possession of property worth more than 325,000 rupees, including Calcutta Girls' School. They had just raised the money to begin to build a boys' school at a cost of 140,000 rupees. They estimated 470,000 rupees would be the worth of their real estate when the boys' building was finished; the whole paid for without Missionary Society grants.

The Calcutta English Church was raising 25,000 rupees a year, as it had done for many years, for all objects. The Pakur Orphanage and other work fell to this Conference, as did the Methodist Publishing House in Calcutta.

Though this Conference was the smallest Methodist Conference in the world, its territory included one third of the people of the Indian empire—one hundred millions. The members of the Conference were a polyglot company, representing not less than ten nationalities, only two of the company having been born in the United States, though more than that number were citizens of that country.

The second session of the Bengal-Burma Conference

was held in Calcutta, February 17–20, 1894, Bishop Thoburn presiding. The reports for 1893 were very encouraging. Bishop Thoburn on Sunday evening of the Conference, addressing an audience, said: "It is just twenty years ago to-day since I preached my first sermon in Calcutta. I shall preach to-night from the same text that I preached from on that occasion, 'The God that answereth by fire, let him be God.' Great things had been accomplished in these twenty years."

Five young men passed their first year's studies in Bengali. Miss Nellie Harris was appointed to the field by the Woman's Foreign Missionary Society.

An incident of a wholly unique character occurred during the session of the Conference. The Archbishop of Zante, the representative of the Greek Church to the Parliament of Religions, being in Calcutta on his way home, visited the Conference. He had traveled from Singapore with Bishop Thoburn and learned much of the work. Dr. Leuring, of the Malaysian Mission, was on board and talked with the archbishop in both ancient and modern Greek. He had not found another man in all his travels who could converse with him in his own tongue. This fact, doubtless, increased his interest, and he expressed a purpose to visit the Conference. He came with the Greek priest resident in Calcutta, and received a genuine Methodist welcome. The archbishop and the priest sitting within the altar rail of a Methodist church was a scene to be remembered. He spoke good English and captured hearts by his fraternal greetings and warm evangelical spirit. He also recited Paul's sermon on Mars' Hill in the ancient Greek. They sang "God be with you till we meet again," and all marched by and shook hands with the archbishop.

Bishop Thoburn led him to the door, when he embraced the Bishop and kissed him. They exchanged several visits. No such event had ever occurred before, and it was valued as a signal of the drawing together of Christendom in a Christian brotherhood.

Another unusual feature of this session was the report of the "Methodist Brotherhood of Calcutta." Among the questions relating to missionary economics which were interesting, more or less, the Protestant missionary force of many foreign fields was whether a class of men might not be organized to live together, being unmarried, for a term of years, and thus be freer for sundry forms of work. Doubts were freely expressed whenever this policy was suggested, but at the Bengal-Burma Conference in 1893 the Methodist Brotherhood of Calcutta had come into existence. The first year of its operations were thus reported: "Four young unmarried men are living together in a common home and engaged in a common work. There is no vow of celibacy taken; they live and work together for the sake of economy, Christian companionship, and mutual help. The whole expense, including personal allowance and partial furnishing of their home, has for the eight months been $909.60, of which $732.30 have come from the Missionary Society of Boston University, and from Mr. A. N. Pierson and friends in Connecticut. Their work so far has been study, especially of the Bengali language. They have found time, however, to conduct five or six open-air services a week, have done some house-to-house visiting, and led some cottage prayer meetings. Two of the brethren have had the pleasure of addressing, from time to time, assemblies of university students."

41. Bombay Conference, 1892-1894.

The rapid development of the work and its great geographical extent made it necessary in 1891 that the South India Conference should be again divided, and the General Conference of 1892 erected the work in the Bombay Presidency, the Central Provinces, Berars, that portion of the Nizam's dominions north of the Godavery River, and all Central India south of the twenty-fifth parallel of latitude, into the Bombay Annual Conference.

The ethnological divisions of the population of this territory were very complex. The languages which were of such prominent service as to be entered in the course of studies for preachers were the English, Persian, Arabic, Urdu-Hindustani, Marathi, and Gujerati, but acquaintance with the Khandwa and many others was essential to efficient service. The Conference embraced great cities like Bombay, Poona, Nagpur, and Jabalpur. The Sindh District alone extended from Karachi by the sea to Quetta, on the northwest frontier of Baluchistan, and comprised all of Sindh and Baluchistan. This district had many populous towns on the river Indus, on the North-western Railway, and in the interior, which had never had the Gospel.

Pursuant to a call of Bishop Thoburn the members of the South India and Bengal Conferences, located in the territory described by the General Conference, met in Bombay December 22–27, 1892. After a brief address by the Bishop he read the following statement:

"The last General Conference at its session in Omaha provided for the organization of an Annual Conference out of portions of the South India and Bengal Confer-

ences, to be known as the Bombay Annual Conference. We are met here to-day to give effect to this action of the General Conference by formally organizing the new body. I, therefore, recognize the following persons as members and probationers of the Bombay Annual Conference: *Members*—Elders: Thomas S. Johnson, Daniel O. Fox, William E. Robbins, Clark P. Hard, John E. Robinson, George J. Stone, William W. Bruere, William H. Stephens, Gyanoba Khandaji, Algernon S. E. Vardon, Thomas E. T. Morton, Arthur W. Prautch, Clayton E. De Lamater, Edwin T. Frease, George F. Hopkins, Fawcett E. N. Shaw, John O. Denning, John W. M'Gregor, Paul Singh, Archibald G. Gilruth. Deacons: Gangadhar Bhaskar Kali, Charles G. Elsam. Probationer: William H. Grenon.

"I also announce the transfer to this body of Horace A. Crane, an effective elder from the North Nebraska Conference, and William E. L. Clarke, an effective elder from the South India Conference.

"Invoking the present and abiding blessing of God upon this new body, I now declare the said Conference to be legally constituted, and ready to proceed to the election of officers and transaction of the business."

The Woman's Conference was composed of the following persons: Mrs. Ernsberger, Miss Thompson, Mrs. Frease, Miss Kennedy, Miss Carroll, Miss Lawson, Mrs. Crane, Mrs. Stephens, Mrs. Park, Mrs. Fox, Mrs. Bruere, Mrs. Prautch, Mrs. Morton, Mrs. Johnson, Mrs Elsam, Mrs. Vardon, Mrs. Grenon, Mrs. Denning, Mrs. Butterfield, Miss Nash, Mrs. Shaw, Mrs. Stone.

E. F. Frease was elected Secretary and W. H. Stephens, Assistant Secretary. J. E. Robinson was elected Conference Treasurer. Provision was made for the

division of the Conference funds through a committee to act with similar committees from the Bengal and South India Conferences. Jacob Peat, in America, was elected to deacon's and elder's orders, and admitted on trial in response to a request by cablegram from Bishop Andrews in New York, that he might be ordained before sailing as missionary to China. Henry W. Butterfield was admitted on trial, and Albert E. Cook was transferred as a probationer from Detroit Conference, and he was transferred again to the South India Conference.

The reports of the Presiding Elders of the Bombay, Nerbudda Valley, and Sindh Districts showed the state of the work. The Board of Education had under its supervision the following schools, namely, The Taylor High School, with 130 enrolled, 57 of whom were boarders; the Marathi Christian Boys' Boarding School, Bombay; Gujarati Christian Boys' School, Barodi; the Christian Training School, Narsingpore; training classes at Khandwa and Tanna; and schools in the Nerbudda Valley among new Christians. Vernacular schools enrolled 1,167 boys, 623 girls. Anglo-vernacular, boys, 372; girls, 71. Total, 2,233.

The Sunday-schools numbered 129, with 4,606 scholars enrolled, nearly one third of whom were Christians. The Church members numbered 814, with probationers 1,112, and 38 local preachers, making a total of 1,964. Churches, 17, value 146,568 rupees; parsonages, 13, value 88,250 rupees. Europeans contributed 15,287 rupees and natives 208 rupees. A Gujarati paper, *Surya Prakash*, was published at Baroda.

The Bowen Church at Bombay greatly mourned the necessity which removed from them their most faithful pastor, Rev. James Baume, who had served in this Con-

ference some years, now compelled by ill health to leave for America. His edifying pulpit ministrations and his helpfulness in all departments of work, his wise counsel, mature judgment, varied experience in North India, Lucknow, Nainee Tal, and other points in other years, made him a very valuable member of the mission. At Khandwa, on the Nerbudda Valley District, thirty of the newly baptized converts were gathered into classes, five of whom were taught in Khandwa, the rest in the training school at Narsingpore. There was a Seamen's Rest at Bombay and at Karachi.

Miss Louisa Haefer, of the Woman's Foreign Missionary Society, was appointed to this field.

The first annual session of the Bombay Woman's Missionary Conference was held December 23, 1892, Mrs. Denning presiding. Miss Abrams and Miss Hard were obliged through ill health to relinquish their work. The ladies had work in Bombay in zenana, city schools, and that of Bible women. Miss Soonderbai Powers, being an intimate friend of Pundita Ramabai, took up her residence with her in the Widow's Home in Poona. The work at Poona, besides zenana visiting, included the orphanage, having now fifteen girls. At Baroda Dr. Iziliah Ernsberger conducted medical work.

The Bombay Conference held its second session, Bishop Thoburn presiding, December 14–18, 1893, at Bombay. H. A. Crane was transferred from the North Nebraska Conference. H. W. Butterfield, and Rev. C. P. Hard had returned from America in October, 1892. The Woman's Foreign Missionary Society had appointed Miss Catherine Wood to this Conference. J. S. Johnson, M.A., reported, as Presiding Elder of Nerbudda Valley District, more than three hundred baptisms, and multitudes who

had abandoned idol worship. The property taken over from the Swedish mission some time before at Narsingpore had been washed down by the unusual monsoon floods.

The Bombay Conference, under Bishop Thoburn, presiding, met December 12–17, 1894, at Poona. Miss Catherine Wood, of the Woman's Foreign Missionary Society, increased that force. Mr. Frease had been obliged by ill health to return to America.

The statistics showed: Foreign missionaries, 19; assistant missionaries, 18; Woman's Foreign Missionary Society native workers, 28; native ordained preachers, 9; unordained, 6; European and Eurasian, ordained, 6; unordained preachers, 15; native teachers, 56; other helpers, 31; members, 753; probationers, 864; adherents 588; day scholars in day schools, 1,326; training classes, 4; Sabbath scholars, 4,723; churches and chapels, 19; value, 152,500 rupees; parsonages and homes valued at 173,300 rupees. The territory included in the Conference had undergone such readjustment that it is impossible to make comparative statements of the statistics, but these had solid increase at every point.

42. The Central Conference.

The North India Conference and the South India Conference in 1880 met respectively at Cawnpore and Allahabad, and each had action, by which they agreed at the adjournment of their sessions to hold a reunion and consider in joint session sundry general interests of the India missions, and to erect, if they thought wise, a Delegated Conference thereafter to meet at such times and places as the joint Conferences might determine. Accordingly a "United session of the North India and

South India Conferences," spoken of also as a "Conference Reunion," was held at Allahabad, January 13–14, 1880, Rev. George Bowen being chosen President, and J. Scott, Secretary. It was not a delegated body in the sense of the selection of delegates, but because the united action of the two Conferences delegated to it power to do certain things. The entire membership of both Conferences were members and were present. All the action had was subsequently ratified by the two Conferences in the sessions which followed the next year.

This "united session" made arrangements for the holding of a Delegated Conference in 1881, to be composed of one delegate for five members of each Annual Conference, besides two lay delegates to be elected in the first instance by each Annual Conference. The constitution adopted later made the lay delegates to be one for each Presiding Elder's district. The time fixed on was July 14, 1881. The General Conference was petitioned to assign to this Delegated Conference "all those interests of our Church in India embraced in Part IV. of our Discipline." A committee of five was appointed to watch the progress of educational measures in the supreme government, with power to act for the two Conferences as exigencies might require. A Methodist Sunday-School Union was organized.

The Delegated Conference, which was provided for by the united session of the two Conferences, met in Allahabad according to provision July 14–18, 1881. The delegates were: North India Conference—Ministerial, B. H. Badley, E. W. Parker, T. J. Scott, James Mudge, T. S. Johnson, Isaac Fieldbrave, P. M. Buck. Lay, J. H. Condon, Ram Chunder Bose. South India Conference—

Ministerial, D. O. Fox, Dennis Osborne, J. M. Thoburn, W. B. Osborne, J. F. Row, George Bowen. Lay, J. Morris, W. A. Thomas. W. B. Osborne, ministerial delegate, being absent, J. A. Northrup, reserve delegate, acted in his stead.

This Conference memorialized the government on the existing marriage and divorce laws, authorized the establishment of a central publishing house at Allahabad, erected a board of education, and adopted a form of deed for holding mission property.

The pastoral address recognized 4,668 members and a native Christian community of 6,500 souls, 11,386 Sunday-school scholars, and more than half a million rupees' worth of property.

The so-called Delegated Conference met no more. The General Conference of 1884 passed an enabling act authorizing the organization of a Central Conference, composed of delegates of Conferences or missions in any mission field where there was more than one Annual Conference or more than one form of Methodism.

In accordance with this, what had originated as a Delegated Conference was reorganized as a Central Conference, under the presidency of Bishop Hurst, who held its first session in Bareilly, January 13–14, 1885. Fifty-one members responded to the roll call. The Conference elected editors as follows: "Indian Witness," J. M. Thoburn; "Kaukab-i-Hind," B. H. Badley; Sunday-school publications, J. W. Waugh; Editors, books, J. H. Messmore, J. M. Thoburn. All these to act under a "Central Board of Publication," which was instructed to become incorporated under the General Registry Law for Charitable Associations.

The second session of the Central Conference was

held at Bombay, February 17–19, 1887, Bishop Ninde presiding. They recommended that the Singapore work be constituted a separate mission, to be administered by the Board at New York. The Boundary Commission reported on the boundaries of the North India, South India, and Bengal Conferences respectively. They recommended the organization of a Woman's Conference in each Annual Conference, and memorialized the General Conference to establish an episcopal residence in India.

The third session of the Central Conference was held in Cawnpore, July 27–31, 1889, Bishop Thoburn presiding, C. P. Hard being Secretary. A question having arisen whether women could be admitted as lay members, Bishop Thoburn said in India missions the women missionaries are appointed to Conference work; thus the analogy with the case of women at home failed, and if the Conference allowed it he would certainly not object.

The fourth session of the Central Conference was held in Calcutta, January 19–21, 1892, Bishop Thoburn again presiding, and C. P. Hard being Secretary. Delegates were present from the three Conferences—North India, South India, and Bengal. This Conference memorialized the General Conference to erect a fifth Annual Conference, to be called Bombay Conference.

The fifth session of the Central Conference convened under Bishop Thoburn's presidency at Allahabad, February 22–26, 1894. The general growth of India Methodism may be indicated in the fact that the Committee on Education at this Conference passed in review no less than twenty-seven institutions of learning, such as Theological Colleges, Lucknow College and

Woman's College, high schools, boarding schools, medical schools, industrial schools, and orphanages. The Publication Committee had to report on four publishing houses—one at Lucknow, Calcutta, Madras, and Singapore. It adopted a standard of three separate courses of study for foreign missionaries, which it was compulsory to pass; also courses of study for exhorters, deaconesses, and trained nurses. No less than sixteen positions as editors of periodicals and books were filled and four publishing agents were appointed, periodicals being published in eight different languages. Vast Sunday-school interests also were carefully reviewed, the 1,864 Sunday-schools being attended by 70,600 scholars, an increase of 16,000 scholars in two years. Epworth League and deaconess work were reviewed. A simplified translation of the ritual for use in all the sixteen languages in which mission work was carried on was recommended, and some special questions suggested, involving giving up all relics of idolatry and heathen marriage and funeral customs. It recommended the change of name of Lucknow Christian College to "Reid Christian College."

100
101
102
103
104
Gulf of Siam
Senggora
Jaring
Patâni
Jambi
Rĕman
PATÂNI
Kota-Bharu
KEDAH
OLD KEDAH
OLD PERAK FORTS
George Town
PINANG I.
WELLESEY
Butterworth
PROVENCE
KĔLANTAN
PÊRAK
Port Weld
Thaipeng
Kwala Kangsar
KĔMÂMAN
TRENGGÂNU
DINDINGS
Pangkor I.
Perak R.
Telok Anson
SELAN-GORE
PAHANG
Pekan
Pahang R.
Selangore R.
JELEBU
SUNGEI UJONG
REMBAU
JOHOL
TAMPIN
Port Dickson
LINGGI
MALACCA
Malacca Town
JOHORE
Formosa Bk.
Johore Bharu
Pulau Pisang
Pulau Pĕrĕtak
SINGAPORE
Singapore
THE STRAITS SETTLEMENTS
English Miles
100
50
0
British Possessions shown thus
Approximate Boundary of Protected States

PART IX.

MALAYSIA MISSION.

MALAYSIA is a term generally applied to the Malay Peninsula and the island world of south-eastern Asia.

"If we look at a globe or map of the eastern hemisphere," says Mr. A. R. Wallace in his "Malay Archipelago," "we shall perceive between Asia and Australia a number of large and small islands, forming a connected group distinct from those great masses of land, and having little connection with either of them. It is inhabited by a peculiar and interesting race of mankind—the Malay—found nowhere beyond the limits of this insular tract, which has been named the Malay Archipelago. It happens that few persons realize that, as a whole, it is comparable with the primary divisions of the globe, and that some of its separate islands are larger than France or the Austrian empire."

In a wide sense the term Malay includes the entire races from Easter Island to the Hawaiian Islands, thus being applicable over an area of 13,000 by 5,000 miles, which, ethnologically, would embrace Malays, Malay-Javanese, Fiji Islanders, Polynesians, and, Wallace would say, Papuans also. The term Malay is strictly given to the inhabitants of the Malay Peninsula, Penang, and Sumatra, found chiefly in three classes: the civilized Malays, the "Hill-tribes," and the "Men of the Sea."

For two thousand years the Malays have been the most cultured race in that quarter of the globe, though the sub-divisions of the race would exhibit varying stages of culture, with physical and linguistic characteristics. Hindus, Arabs, Spanish, Portuguese, Dutch, and English have in turn succeeded to more or less occupancy and influence in the Archipelago. The Hindus came in the fourth century, of which the Javanese language bears still strong marks in Sanskrit elements, while the remains of Buddhist architecture in the island of Java are a wonder even now to the civilized world. The Mohammedans came in the thirteenth century, and Arabic words have percolated the Malay language.

Our immediate interest centers in a small section of this great island world known as "The Straits Settlements." In 1852 the British Government organized a separate government under this title for its possessions on the Malay Peninsula and the coast islands, modeled chiefly after the colonial government established in India. These settlements include the island of Singapore, the town and province of Malacca, the islands and adjacent mainlands of the Dindings, the island of Penang, the Wellesley province on the adjacent mainland, and the Cocos or Keeling Islands.

Of these, Singapore, which contains the capital of the Straits Settlements, is easily the most important. It is also most prominent as being a great commercial and military center. The island of Singapore is about twenty-seven miles long and fourteen miles broad, the city being at its southern point. It is situate seventy miles from the equator, and is said to have no seasons, the extreme range of temperature being from 71 to 92 degrees. When the island was formally ceded to the

East India Company in 1824 it was covered with forest. In 1867 it came into the possession of the British Government. It numbered a population in 1891 of some 184,500, of whom there were nearly 122,000 Chinese, and Europeans and Eurasians nearly 9,000.

The city of Singapore is esteemed the "key position to all that part of the Eastern world." Here not only two seas meet, but two worlds. Much of the commerce between the West and the far East passes through the straits at this point, and every China-bound steamer passing through the Suez Canal goes this way. The city was founded in 1819, when the cession of the island was made to the British by the Malay Sultan of Johore. Its growth was greatly accelerated by its being at an early date made a "free city," which caused it rapidly to become the emporium for the commerce of the adjacent islands.

In 1879 Dr. Thoburn was Presiding Elder of the Calcutta District, which was "without bounds" southward along the coast of Bengal. The work was extended to Rangoon, and invitations to open missions came from points farther south, and even from Singapore, a thousand miles away. Little thought was given to these calls for some time, but at last Dr. Thoburn set himself to an inquiry into details concerning the entire condition of things in Singapore. The conviction grew upon him that there was an immediate demand to enter that field, and he was led to formulate in his mind, though not very definitely seeing how it might be realized, a bold venture for a new mission on a self-supporting basis, since it was impossible to contemplate its inception on any other. He wrote an appeal, which was published in the "Western Christian Advocate," for two young men

to volunteer to come to India to occupy the distant post of Singapore, preach to Europeans and Eurasians, organize a self-supporting church among them, and seek to reach out to non-Christian peoples, just as had been so often successfully done in the South India work under William Taylor. At once twenty young men responded, affirming their willingness to attempt this work, but as preliminary inquiry concerning their fitness for such an enterprise involved much correspondence and delay, nothing could be done at once on the new field. No two among the applicants were adjudged, on further investigation, to meet all the conditions incident to the situation.

"In the meantime," wrote Bishop Thoburn, in recounting this early history in his "India and Malaysia," "near the close of the year (1884) Bishop Hurst was approaching India after a prolonged tour in Europe. He had heard nothing whatever about our projected mission in Singapore, and was not aware that a call for volunteers had already been made in America, or that young men were offering for the post. By an extraordinary coincidence, which every Christian will interpret as a clear evidence that God was moving in the matter, his mind had been strangely turned in the direction of Singapore. . . . He had met with tourists, and, in one case, with a resident of Singapore itself, who had called his attention to that part of the world, and he had thus become impressed with its importance. But, added to the interest thus created, was a distinct conviction, which he felt was from above, that he ought to do something to extend our work in that direction. When I met him soon after his arrival in Bombay, the first question he put to me was, 'What can be done for

Singapore?' I supposed he had heard of my appeal in the American papers, but was surprised to learn that he had received no intimation from any quarter that such a project had ever been mooted by anyone else. He and I had been living and working on opposite sides of the globe, and yet our minds had been strangely led to the same conclusion and our hearts had become impressed with the same conviction. We both felt that God would have us move in the direction of the far south-east."

Bishop Hurst, as has been already recorded, held the ninth session of the South India Conference, which convened at Hyderabad November 20, 1884. No question attracted more attention nor received more thoughtful and prayerful consideration than that of projecting a mission in distant Singapore, which lay far beyond the bounds of the South India Conference as described by the General Conference, and beyond all territory hitherto contemplated as belonging within the jurisdiction of any Presiding Elder. It was impossible to consult the General Missionary Committee, who alone had the prerogative to establish a new mission. There were no funds that could by any fair construction of the powers of the Conference be appropriated to this quarter of the globe, even if they could have been eked out from the already overstrained treasury at the command of the Conference. The proposal to inaugurate such a work could not secure the indorsement of the home Church on so sudden an emergency. If attempted at all, the South India Conference must assume the entire responsibility and run the chances of being criticised for having exceeded its prerogatives in establishing what practically was, at this juncture, a "foreign mission" of its own.

This technicality, however, was met, as the sequel shows, by attaching Singapore as a station to the Burma Presiding Elder's district. The lack of funds did not alarm a Conference which had originated on a "self-support" plan, and which now only proposed an extension of its operations to another British colony. To be sure, nothing was secured, nor even anyone in the proposed locality pledged to any sum or sums with which to make a beginning.

All these features of the novel proposal did not, however, present to the minds of the members of the Conference any obstacle that they deemed insuperable. The overmastering part of the problem was where they might hope to secure a suitable man to appoint as missionary to found a mission at so strategic a point on the globe, and under these peculiar conditions.

Nothing more satisfactory can be presented here than Dr. (Bishop) Thoburn's narrative of the way which was found out of this difficulty. He says: "Up to that date no one with the peculiar qualifications needed for so difficult a post had offered in America, and we were obliged to look round among our own little band of workers for some one to send to the new and distant outpost. At once our thoughts turned in the direction of William F. Oldham, a man who seemed in many respects peculiarly fitted for the difficult and, in some respects, hazardous undertaking. This was to be our first Indian foreign mission, and it was peculiarly fitting that we should put an Indian in charge of it. Mr. Oldham was of European parentage, but had been born in India and brought up there. He had been employed for a number of years in the survey service of the Indian Government, and had been thoroughly educated for that

kind of work, but soon after his conversion he began to feel the need of a broader culture, and also became impressed with the conviction that God had a work for him to do in connection with our Church. His young wife, also born in India, shared his convictions, and the two determined to go to America, complete their education, and in due time return to India to devote themselves to missionary work among their own people. They were now on the ocean returning from America and nearing India, but without the shadow of a dream that their brethren in India were planning for them to complete a change in all their plans and expectations—that of sending them on beyond to distant Malaysia. It was impossible to consult them, and the brethren at Hyderabad could only act in full confidence in the loyalty, courage, and devotion of the two workers at sea. The decision was carefully and prayerfully made, and when Bishop Hurst read the appointments the name of William F. Oldham was announced as "missionary at Singapore." Dr. Thoburn went from the seat of the Conference to Bombay to meet Mr. Oldham on his arrival at that place, and to announce to him his assignment of work. Nothing could have been more unexpected to Mr. Oldham than this peculiar turn of the "itinerant wheel." He replied to Dr. Thoburn on learning the facts: "I had prayed for some days that God would make me willing to go to any post in all India to which I might be sent, and I had at last reached a point where I was perfectly willing for any place selected for me in all this empire; but it never once dawned upon my thoughts that they would shoot me clear through the empire, and fifteen hundred miles out on the other side." Mr. Oldham had just crossed the

Atlantic from New York to Liverpool, and his new appointment was as much farther away from Bombay, where he first learned of it.

Dr. Thoburn and Mr. Oldham determined to proceed to Singapore, leaving Mrs. Oldham for the time with her mother. Mrs. Thoburn and Miss Battie accompanied the gentlemen for the purpose of aiding specially in the singing in the evangelistic services, with which it was proposed to announce the mission and attempt to realize it in Singapore. At Rangoon, where they stopped on their way down the coast, a liberal collection was received for the new venture.

On the Sunday after their arrival in the town hall, which had been secured for religious service, Miss Battie presided at a little Estey organ, which had been presented to Mrs. Oldham by her fellow-students at Mount Holyoke Seminary. Mrs. Thoburn led the singing, Mr. Oldham acted as usher, and Dr. Thoburn preached from the text, "Not by might, nor by power, but by my Spirit, saith the Lord." Before the service was concluded a stout, strongly-built Scotchman, with tears and strong emotion, asked to be prayed for. All through the room others were moved in a similar way. At the end of two weeks it was found that a considerable number had been converted. These were now organized by Dr. Thoburn into a regular Methodist Episcopal Church under disciplinary forms, though there were but three who were judged fitted to be appointed to official relations.

Dr. Thoburn and the ladies returned to Calcutta, leaving Mr. Oldham alone at this new and important post. Among the new members was one Chinese Christian. It was not easy to get access to the Chinese, who were

very numerous in the city. They had among themselves a club, or debating society, which they had entitled "Celestial Reasoning Association." Mr. Oldham sought to become a member of this association, but not being admitted to the privilege, proposed to deliver a lecture before them, which was acceded to, and, in a private room which was secured for the purpose, gave a lecture on astronomy which greatly delighted his audience and won him their esteem and confidence. The Consul-General of China presided at this evening's entertainment. The Chinese host at whose house the lecture was delivered wrote a few days after to solicit the services of Mr. Oldham as his private tutor. Mr. Oldham was unsupported by the Missionary Society, was a self-supporting missionary, and had been desirous of gaining access to the Chinese, and readily interpreted this call as a providential one and enteredu pon the task. Mr. Oldham soon after proposed to the Chinese merchants to open a school for their children. They acceded to the suggestion, and in a week he had thirty-six pupils, whom he was instructing in English, while the Chinese instruction was given by a Chinese. Mr. Oldham soon found occasion to make another advance movement, and proposed the erection of a more centrally located school building on ground granted for the purpose by the government, which also met with a hearty response on the part of the Chinese, one of whom headed the subscription list with $500. A boarding-school soon followed. A still larger building was found necessary, and Mr. Oldham made the proposal that the Missionary Society grant half the cost of its erection, conditioned on the Chinese donating the other half. To his great delight, within six weeks after the suggestion, which was

approved by the Chinese community, Mr. Jiak Kim, a Chinese banker who had been selected as treasurer of the fund, reported $6,200, being $400 more than the amount asked to be furnished by the Chinese, the treasurer himself having contributed $1,500 of the amount. A church edifice for the use of the English congregation soon followed, a Chinese gentleman having contributed $500 toward its erection.

Thus far this narrative is drawn almost wholly from the accounts furnished to the public by Dr. Thoburn and Mr. Oldham, and is within the first year of the history of this new mission.

The next session of the South India Conference convened in January, 1886, and Mr. Oldham reported the munificent gifts of the Chinese in Singapore for schools conducted by this mission; a marvelous result of an enterprise which, but one year before, was begun without local prestige of any sort, unannounced and unknown.

By February 7, 1887, Mr. Oldham had the privilege of reporting a church building completed, also a Chinese boarding and day school edifice 74x60 feet, with five Chinese boys as boarders. There were some twelve thousand Tamils in Singapore, immigrants from the continent of India, and work had been attempted among them, a flourishing Tamil school having been begun with forty-five pupils now enrolled. Rev. G. A. Bond, who had arrived from America the year previous, was reluctantly compelled by a thorough breaking down of his health to return to America.

1. Malaysia Mission Organized.

At the session of the South India Conference of 1887, just mentioned, steps were taken to secure a separate

mission in Malaysia. On motion of Mr. Oldham, the Conference requested the ensuing Central Conference to petition the General Committee in America to separate Malaysia from South India Conference. This action was based on the following reasons: 1. The peculiar difficulties and unusual opportunities that lay before the mission at Singapore. 2. The Chinese and Malays who formed the bulk of the population of the Straits Settlements and the surrounding islands were wholly distinct from the people of India, having nothing in common, because of diversity in language, religion, and race peculiarities. 3. The distance intervening between India and Singapore prevented the hope of successful administration of so remote a mission, which presented absorbing interests and problems of its own, demanding independent consideration as a broad missionary enterprise.

The Central Conference presented the matter to the General Missionary Committee which met November, 1888, who acceded to the request, and established the Malaysia Mission.

When Bishop Thoburn arrived from Rangoon at Singapore April 18, 1889, a reception was given him, and the next day at one o'clock he called the missionaries together on the wide veranda of the Anglo-Chinese Boarding School, and proceeded to organize the Malaysia Mission as a separate and independent body, under the direct administration of the Missionary Society.

The following were recognized as members of the mission: William F. Oldham, Superintendent; Benjamin F. West, M.D., Ralph W. Munson, William N. Brewster, in charge of the English Church; David Underwood, Tamil evangelist for the Malay States; John Polglase,

local preacher in charge of the English city mission ; M. Gnanamuthoo, of the Tamil mission, and Alexander Fox, local preacher. The lady members of the mission were Mrs. Oldham, Mrs. Munson, and Mrs. West, with Miss Sophia Blackmore, of the Woman's Foreign Missionary Society.

The English Church was worshiping in a small building dedicated two years ago, capable of seating two hundred persons. It now enrolled 68 members and 19 probationers, under the pastoral care of Mr. Brewster. The Anglo-Chinese School enrolled 16 boarding pupils and 360 day scholars, an advance from eighteen months before of 210. At this first session of the mission in "Annual" Meeting the matter of establishing a mission press was discussed, showing the enterprise of the mission and its apprehension of its needed forces.

Woman's work had been commenced. Mrs. Oldham had written to Mrs. Mary C. Nind, then Corresponding Secretary of the Minneapolis Branch of the Woman's Foreign Missionary Society, appealing for aid for Singapore work among women. Mrs. Nind presented the appeal to the General Executive Committee at its next meeting, November, 1887. The committee, overburdened with the demands of rapidly-developing work in fields already occupied, after prayerfully considering this appeal decided that it was impossible for them to enter upon this new field. All hearts were oppressed at the necessity which compelled the denial. But Mrs. Nind could not give up Singapore ; she pondered and prayed, and then leaping to her feet gave vent to her feelings and faith in the memorable words: "Frozen Minnesota will, God helping her, plant a mission at the equator!" at the same time becoming personally re-

sponsible for three thousand dollars for the work among women of Singapore, which, at her urgent request, and on her own conditions, the Executive Committee now promptly placed in the budget of their appropriations. But where was the missionary?

On a distant continent, thousands of miles away, in another "new world," among a new people, God was preparing Miss Sophia Blackmore for the work which the Minneapolis Branch made possible. As a girl she had often had longing desires after a missionary life and work. Many times her heart had been strangely drawn toward the Chinese, but her Church, the Australian Wesleyan Branch of Methodism, had no representatives in India or in China, so no way seemed open to this eager missionary spirit. At this time Miss Isabella Leonard, a friend of Mrs. Nind, was in Australia doing evangelistic work. She became acquainted with Miss Blackmore, and was used of God in leading her into a higher and deeper spiritual experience. A mutual attachment sprang up between the two. Miss Blackmore talked of the secret desires and longings that moved her. Miss Leonard responded, "Come with me to India and you will find plenty to do." She accepted the offer, and as they journeyed together they prayed that the right field and work should be given.

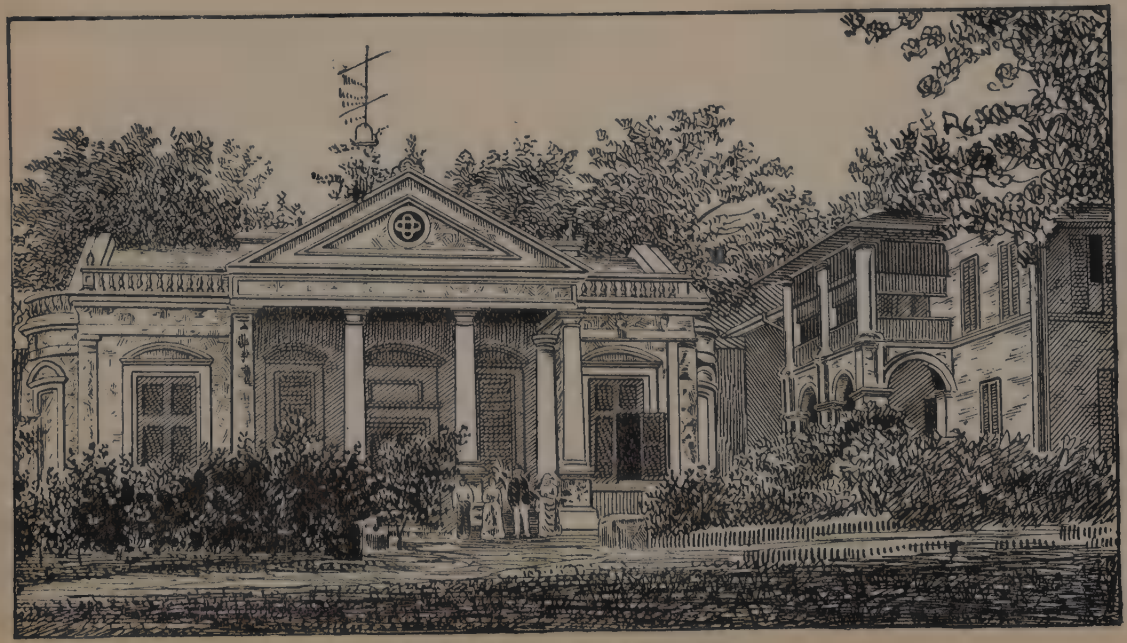
The missionaries were praying in Singapore, Mrs. Nind and her associates were praying in America, and God was answering by speeding an Australian mail boat carrying Miss Blackmore for this work.

While Mr. Oldham was in attendance on South India Conference session of 1887 he met Miss Blackmore, and after conversation with her and Miss Leonard, he decided that she would be admirably adapted to the work in

Malaysia. Mr. Oldham and Miss Leonard both communicated by mail with Mrs. Nind their decision. The answer by cable was, "Blackmore–Singapore," and July, 1887, Miss Sophia Blackmore entered upon her work among the Tamil women, and opened a day school among them August 15, 1887.

The second Annual Meeting of the mission was held under Bishop Thoburn's presidency in Singapore, April 3–5, 1890. The Rev. C. A. Gray, who arrived from America about the middle of June, 1889, had died of dysentery a few weeks after reaching the mission. He was an excellent young man about thirty years of age. Mr. G. W. Underwood, a Tamil local preacher who was received from the American Board Mission in Ceylon, had also died. He was attacked with pneumonia, which culminated in his death February 3, 1890. J. E. Leuring, Ph.D., and W. Kensett had joined the mission. Mr. Oldham and Mrs. Oldham were in America. Rev. W. Munson was made Acting Superintendent and Principal of the Anglo-Chinese School. B. F. West, M.D., was placed in charge of the Chinese mission. Mr. Brewster was again assigned to the English church, also to serve as teacher in the Chinese school. Dr. Leuring was appointed to the Malay mission. The Tamil mission was left in care of Mr. S. P. Roberts till it could be otherwise provided for.

Miss Blackmore was the sole representative of the Woman's Foreign Missionary Society from America. Mrs. Munson, Mrs. West, Miss Fox, Miss Hagedorn, Miss Norris, Mrs. MacFarlane, Miss Leicester, Miss Keun, Miss Yzelmann, Mrs. Ruth, Miss Holloway, and Mrs. Holloway distributed among them the various departments of woman's work. The work was opening



Anglo-Chinese School, Singapore.

graciously, the zenana workers having fifty houses on their visiting list. The Tamil Girl's School had thirty-seven pupils, not all, however, Tamils. There were in the Chinese schools thirty-five Chinese girls learning to read.

Dr. West, with his family, had resided in the heart of the Chinese quarter of the city, where he had a dispensary and had treated fifteen hundred patients, thirteen of whom had asked to be baptized. He had also conducted street preaching among Malays. The leper and pauper hospitals were regularly visited, and with the aid of two Chinese catechists Sunday preaching services were conducted in the Chinese mission, which was begun August, 1889.

The Anglo-Chinese school again reported surprising advance; the high average attendance of 220 of the year before had risen to 285 for the present year, and this had reached within the month just preceding the meeting 320 boys, daily attendants, and March 31, 1890, the enrollment nearly reached 400.

The government granted additional land to the school and $3,000 toward enlarging the building, and it was already decided to advance the school to academic grade, and to add theological and normal classes for the preparation of native pastors and teachers of the near future. Mr. Oldham was appealing in America for $10,000 to aid in this enterprise. The school itself was entirely self-supporting, though more than three hundred of the students were of heathen families. They were brought within Gospel influence and several had been clearly converted. There were Chinese, Malays, Tamils, Siamese, and Eurasians gathered here from the Malay Peninsula, Java, Siam, Borneo, and China. The

Tamil mission, under Rev. D. Underwood, registered eighty members and twenty-seven probationers. The amount collected for self-support reached $4,000. In December, 1889, Dr. Leuring began work among the Germans in Singapore, a service being held for them in the English church.

But the mission was not content to wait indefinitely to project operations beyond Singapore, and the Annual Meeting authorized a commission of exploration for new and wider fields. On January 27, 1890, Drs. B. F. West and J. E. Leuring set sail for Borneo on an exploring enterprise. They landed at Pontianak, proceeded up the Kapuas River two hundred and fifty miles into the Dyak country. They were delighted with the prospect of mission work. Few political difficulties intervened. These were non-idolatrous and non-Mohammedan people, with no written language, and a very rude form of civilization.

The territory they traversed was about two hundred miles square. At several places representatives of the Dutch Government resided. The Roman Catholic mission and that of the Dutch Reformed Church at Pontianak were the only Christian agencies they met. The streets of Pontianak were merely footpaths ten to fifteen feet wide but nicely graveled. This city was the seat of a Malay sultan, with some fifteen hundred Malays and as many Chinese. It was visited by three steamers monthly from Singapore. Chinese junks and sailing vessels visit the port. It had steam communication with Sambas once a fortnight; also with Sintang, and a weekly mail to Singapore. The end of the first day's journey from Pontianak brought them to Kampong Suka Lanting, where the Kapuas River divides into two

branches, one of which runs to the sea. On Pulau Island they got their first glance at the Dyaks. About two hundred miles above Pontianak is the town of Sintang, the residence of the sultan. The river Melawi joins the Kapuas here and they ascended it. The Dyaks of the upper Kupuas were "head-hunting," and it was unsafe to venture among them now.

The third Annual Meeting of the mission convened at Singapore, April 6–10, 1891, Bishop Thoburn once more being in the chair. Rev. J. C. Floyd, D.D., had been appointed Superintendent, Mr. Oldham's health not admitting of his return. Dr. Floyd sailed with his wife from New York January 14, 1890. Mr. A. E. Bruce and Mr. R. C. Ford also joined the mission. Mr. Brewster had been taken from the English Church and transferred to the Foochow Conference. Rev. D. D. Moore, of Canada, succeeded to the charge of the English Church. April 15, 1890, Dr. West left for China with the view of acquiring a knowledge of the Hokien dialect used by the Chinese in Singapore, the common language about Amoy, China, whence most of these Chinese had emigrated. B. H. Balderston, from the Mount Allison University, Canada, and C. E. Copeland, from the Ohio Wesleyan University, arrived in August, 1890. Dr. Leuring was from the Martin Institute, Germany Conference, and within eleven months from his arrival here had mastered the Malay language sufficiently to prosecute work in that tongue. The Malays are Mohammedans, and it required great wisdom to gain influence over them. A Malay press was undertaken to be established. The press itself was sent from London, and W. G. Shellabear, formerly of the Royal Engineers, was *en route* to Singapore, accompanied by his wife, to

take charge of it. The money necessary for this press had been mainly raised by Mr. Oldham in America. Miss Amelia Bishop, of Toledo, O., gave $400 to establish a press, which the mission decided should bear her name. The number of pages printed this year was 13,200. The estimated value of churches and chapels in this mission, which began without a dollar of resources and with no one to indorse it but six years before, was $10,000, with orphanage, school, hospital, and publishing house property worth over twice as much more. Miss Blackmore was now supported by ten assistants, and they were systematically visiting in fifty-five homes. Among the Tamil and Chinese community they were teaching 89 girls. They had opened an orphanage a year before, and had now 9 orphans under their care. Three Sabbath-schools were already attempted by the mission, and 58 pupils. Beyond the 98 members and 22 probationers they counted 195 adherents. The conversions of the year were reported 74, and for self-support $5,100 had been raised; and beginning at once to recognize the connectionalism of Methodism they had contributed $36 for the Missionary Society.

The fourth Annual Meeting of the mission was convened at Singapore, February 9–11, 1892, under the presidency of Rev. E. W. Parker, D.D., of the North India Conference. Under the trying climatic conditions Dr. Floyd had been stricken with heat-apoplexy and was compelled to return to the United States. Mr. Kensett had retired from the mission; Mr. G. F. Pykett, of England, had joined it. The new Anglo-Chinese building was in process of erection at an anticipated cost of $10,000. Rev. R. W. Munson was principal.

Mr. Shellabear, besides developing the press, was in charge of the Malay work, preaching in Malay and distributing Malay tracts. The Tamil work was in charge of Rev. H. L. Hoisington, a native Tamil from Ceylon. Dr. West had organized a Chinese church of forty-three members, with an average Sabbath attendance of nearly a hundred. Mr. Moore had charge of the English church, which was growing rapidly. The "Malaysia Message," a monthly religious paper, was started by the mission, edited by Mr. Shellabear.

The preceding Annual Meeting had determined on the occupancy of Penang, the second city in the Straits Settlements, situated about four hundred miles northwest of Singapore, having a population of one hundred and twenty-five thousand, mostly Chinese and Tamils. Rev. D. D. Moore and Rev. B. H. Balderston were chosen to begin this enterprise. Mr. Balderston went in advance and opened a school in July on the plan of the Anglo-Chinese School at Singapore, and was joined by Mr. Moore a few weeks later. A hall was rented, and regular religious services were conducted in the English language. There were by this time fifty scholars and a small but constant congregation. An Anglo-Chinese girls' school was begun October, 1891.

The island of Penang was acquired by the English Government by cession from a native prince in 1785 for the small annual payment of $6,000. It is two miles from the mainland, and is twelve miles long and nine wide. Later, a small strip was taken possession of on the opposite coast to arrest the Malay piracy of that part of the high seas. This strip is known as Province Wellesley and was purchased for an annuity of $2,000.

Borneo was now sought to be entered. The Dutch

claim a population of a million and a quarter in their part of the territory. They are chiefly Malays, Chinese, and the original inhabitants, Dyaks.

The British North Borneo Company had recently become possessed of a valuable strip of territory in the island, said to contain thirty thousand square miles, having a coast-line of nine hundred miles. It was placed under the Straits Settlements' Government with headquarters at Sandaken, a thousand miles from Singapore, a little farther from Hong Kong, and sixteen hundred miles from Australia.

Shortly after the close of the Annual Meeting of 1891, and before Dr. Floyd was stricken down, he and Dr. Leuring went to Borneo to seek a location to begin a Methodist Episcopal Mission on this vast island. Several weeks were spent in the search. Several points were visited in the northern portion of the island under British control, and some exploring trips were made into the interior, and all possible information was gathered concerning the natives and the best location for a mission.

At last it was decided that Dr. Leuring should remain at the mouth of the Kimanis River in British North Borneo and begin some work among the natives near the coast, of whom there were considerable numbers living in villages along the river; and later, if possible, extend the work eastward over the mountains in the densely populated Limbawang country. If this should not be found practicable, he might move into Dutch Borneo farther south in the island. They found an interesting class of people kindly disposed toward them, almost destitute of any religion.

2. Malaysia Mission Conference Organized.

Hitherto the Malaysia mission has been considered, first, as a far out-lying station of the Rangoon District of the South India and Bengal Conference, and then as a separate mission. Now it was to pass to another degree of development and organic life. The General Conference, May, 1892, at Omaha, had provided that the mission should become a Mission Annual Conference. When, therefore, Bishop Thoburn summoned the members of the mission to their annual gathering, it was to effect this new ecclesiastical change by organizing the mission into this limited form of an Annual Conference.

The mission convened in Christian Institute, Middle Road, Singapore, April 1, 1893. Bishop Thoburn announced the following members as constituting this new body, they being accordingly transferred to it from the Conferences in which their membership had been previously held :

Ralph W. Munson, Benjamin F. West, Daniel D. Moore, and William H. B. Urch, from the Bengal Conference; Henry L. E. Leuring, from the Germany Conference. Probationers by transfer were Benjamin H. Balderston, William G. Shellabear, William T. Kensett, and John Deatker, from the Bengal Conference; Charles C. Kelso, from the Detroit Conference. William J. Wager and George F. Pykett were admitted on trial. B. H. Balderston was admitted in full connection and elected to Deacon's and Elder's orders, and C. C. Kelso to Elder's orders. Mr. Balderston retired on account of ill health.

As this is an epochal point in the Mission's history

the list of the appointments of both men and women is of interest. They were as follows: Ralph W. Munson, Presiding Elder. Missionaries: Ralph W. Munson, Malay Mission and Boys' Orphanage; Benjamin F. West (on health leave), in the United States; Henry L. E. Leuring, Chinese Mission, Singapore; William G. Shellabear, Superintendent of the Press and Malay Mission; D. Davies Moore, Penang Mission; Benjamin H. Balderston, in the United States; William H. B. Urch, Pastor of the English Church; Charles C. Kelso, Principal Anglo-Chinese School; George F. Pykett, Principal Anglo-Chinese School, Penang; William J. Wager, Manager Mission Press; John F. Deatker, in India; William T. Kensett, on leave to attend school in America. Assistant missionaries: Mrs. Munson, woman's work, Malay; Mrs. Kelso, woman's work, English; Mrs. Leuring, woman's work, Chinese; Mrs. Shellabear (sick leave), in England; Mrs. West (health leave), in United States. Woman's Foreign Missionary Society: Miss Emma E. Ferris, Superintendent Deaconess Home; Miss Josephine M. Hebinger, work among Chinese; Miss Sophia Blackmore (sick leave), in Australia.

The Woman's Conference was organized after the manner of those which had been developed in the other India Conferences. The educational development of the mission in eight years from nothing to eight hundred boys and girls in the schools at this juncture in their history was stimulating. The publishing department had outgrown its quarters. Two hundred hymns had been published in Malay, an almanac in Chinese, the gospel of Luke in Malay and Javanese, the Book of Proverbs in Malay and in Roman letters. The membership now numbered 106; probationers, 56; adult baptisms,

16 ; Sunday-school scholars, 205, and the property was valued at $11,500. The work at Penang had been encouraging in its results. The Boys' School rapidly advanced to more than a hundred on the roll. It was situated in the heart of the city, the missionaries being the only Europeans in that quarter. A service had been opened in the Chinese hospital with a Chinese catechist from Singapore, a large number of patients attending the service. Miss Young was secured to inaugurate work as teacher and visitor among Chinese women, especially in the poorest Baba homes, Babas being the term by which Straits-born Chinese were designated. The Anglo-Chinese Girls' School was an accomplished fact. Four thousand dollars were pledged toward erecting a school building on condition that it be duplicated from other sources. The missionary served as chaplain to the English soldiers in the barracks who preferred Wesleyan services, and open-air meetings met with some favorable response.

Dr. West made a tour of exploration to Sumatra. He reached Siboga, the port of entrance for the residence of Silindong, in nine days from Singapore. Silindong was forty-five miles distant, to be reached by horseback or on foot. Thence he went to Padang Sedempuan, sixty-seven miles on foot, looking into the Rhenish missions. He found a large tract of country south of this in which there was no missionary. The inhabitants are Battas, who about fifty years before became Mohammedans, and it was among these people that Miss Needham, an English lady of means at Silindong, desired that a Methodist mission should be established. There were several large towns in the interior. There was but one missionary on the entire east coast.

Fifty years before two American Board missionaries had tried to enter Sumatra from the south, but perished in the attempt. They were young men, and their mothers were then widows. The pathetic story of the mother of Henry Lyman, one of the two, and her noble sentiments are widely known. On hearing of the horrible murder of her son she cried out, not with regret that she had lost her own son, but said, "O, what can those poor people do without the Gospel of Jesus Christ." During Mr. Oldham's visit to Java on one occasion he met two Christian young men from Sumatra who were of the tribe who had murdered Lyman and his associate. They urged him to begin a mission among their people. They were acquainted with the treatment accorded the early missionaries, but assured him nothing but a kindly reception would await missionaries now among the Battas. Sumatra is under Holland, and perhaps half of the four millions of people are in the Dutch settlements. Buddhism was introduced into the island from India, but was superseded by Mohammedanism, and the sea coast had many independent Mohammedan Malay princes.

The second session of the Mission Annual Conference convened February 14, 1894, Bishop Thoburn presiding. Several members of the Conference were away seeking restoration of health. The new building of the Anglo-Chinese School was formally dedicated July 21, 1893, and it proved a very interesting occasion. The chief justice of the colony, the Hon. J. W. Bonser, presided. One of the speakers, a prominent Chinese, a member of the government legislative council who had great wealth, expressed the high appreciation in which the Chinese community held the school. Other eminent Europeans and Chinese were participants on this occa-

sion, and the local daily press spoke enthusiastically of the enterprise. The building itself was imposing and attractive and well suited to the needs of the work. The daily attendance had swelled to four hundred, the largest school numerically, except that at Lucknow, in all the foreign fields of the Methodist Church. It was an inspiring sight to witness these four hundred youth listening in the new lecture room to Bible instruction. The boarding department was doing well. The number of Christian boys steadily increasing in the school was taken as an index that the sentiment favorable to education was growing in the little Christian community, and as the most influential Chinese families were represented in the school, there was encouragement to hope that the leaders of society in the near future were being trained in this Christian school.

The colonial Government Inspector of Schools was reported to have recently said that it seemed but a question of time when the Mission would monopolize education in the colony, because the cost to the government in the Anglo-Chinese School was only eleven dollars per pupil for the past year, while it was four times as much in the great rival which enjoyed the patronage of the government. The school was self-supporting. Liberal grants-in-aid and monthly fees provided for all expenses, including salaries. The inspector gave the school credit for its work in the high standards it maintained.

The Chinese mission under Dr. Leuring reported having received sixty-one persons on probation since the preceding April. Many of these were natives of Hinghua or Hokchiang in the bounds of the Foochow Conference, some of them having relatives belonging to the Methodist Episcopal Church in those places.

There was no Malay church nor any Malay converts, yet Rev. R. W. Munson reported that they had maintained Malay service with a little band of Baba Chinese Christians connected with the schools and some of the servants employed in them. Mr. Wm. G. Shellabear, who was appointed to this mission in 1890, had been in charge of the press and preached regularly in Malay, besides having gone on a visit to England; Mr. Munson was editing the "Malaysia Message." An edition of two thousand of the Gospel in Luke in Javanese (Arabic characters) was issued from the press; five thousand of the same in Malay, and five thousand copies of Proverbs also in Malay. Orders were on hand for good-sized editions of other portions of the Scriptures in Malay. Twenty Malay hymns, a Chinese almanac, and other publications, aggregating in all 1,917,450 pages, were reported by Mr. Shellabear as the year's output of the press. Some thirty Tamil boys were in a day school held for that part of the people. The English church, under William H. B. Urch since March preceding, had raised $2,000 to remodel the church building. Preaching was conducted for soldiers of the garrison; a soldier's home in the city was established by contribution of $1,200 from the military and mercantile community of the city.

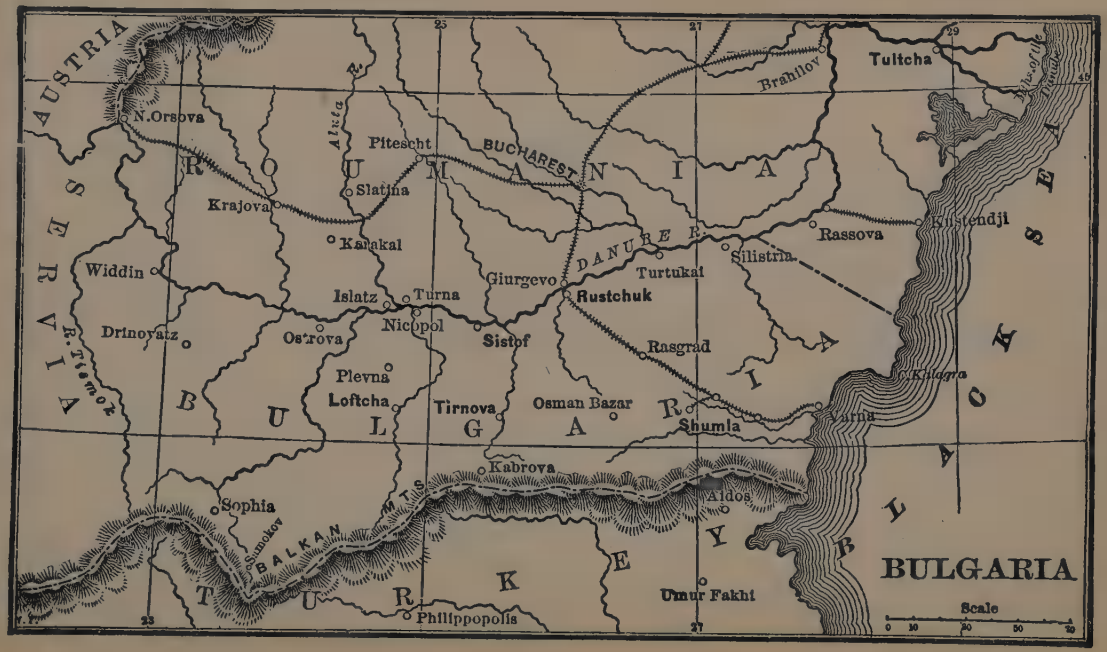
The Penang mission, begun July, 1891, by D. D. Moore and B. H. Balderston as already related, now consisted of English, Baba, and Tamil work and the work of the Woman's Foreign Missionary Society. The Baba work had a large field among the numerous Straits-born Chinese, though it was mainly prosecuted by personal visitation from house to house. A Tamil boys' school, begun this year, enrolled fifty-two pupils, twenty of whom attended Sunday-school. The Anglo-Chinese

school building was incapable of serving the growing attendance, and plans were under consideration to secure better quarters.

Miss Blackmore had been reinforced by Miss Emma E. Ferris and Miss Josephine Hebinger, who arrived from America November, 1892, sent out by the Woman's Foreign Missionary Society. Miss Eva Foster was also appointed to this field. Miss Blackmore, finding the school well cared for by the other ladies, entered upon evangelistic work, for which her command of the language and her acquaintance with the people specially fitted her. The Tamil school had grown from nine, when it was opened in August 15, 1887, to ninety-five on the roll, though they were not all Tamil girls.

The "Mary C. Nind Deaconess Home," situated on Mt. Sophia, had three acres of land with growing ornamental trees, in the midst of which was the large and airy house. The Boarding School had twenty-four girls. As many as thirty children had been in the Chinese Girls' School. The English Girls' School had twenty-five pupils. Miss Hebinger was in charge of rescue work, also matron of the Anglo-Chinese Boarding School and missionary to Chinese women.

The Mission now numbered 9 foreign missionaries, 7 wives of missionaries, Woman's Foreign Missionary Society, 3; native unordained preachers, 4; other helpers, 24; members, 109; probationers, 136; adherents, 260; average Sabbath congregation, 308; high schools, 2; pupils, 38; day schools, 7; scholars, 876; Sabbath-schools, 8; scholars, 233; orphans, 12; churches, 2; value, $4,745; homes, value $1,700; orphanage, school building, hospital, press, value $33,150; self-support, $2,600; pages printed, 1,917,450.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Kustendji
Brahilov
Tultcha
Danube
BLACK SEA
Drinovatz
Ostrova
Nicopol
Sistof
Rasgrad
Timok R.
Plevna
Loftcha
Tirnova
Osman Bazar
Shumla
Varna
C. Kilagra
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PART X.

MISSION TO BULGARIA.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts.—Rom. i, 22-24.

1. Preparatory Steps.

DURING the meeting of the General Committee, in November, 1852, the Corresponding Secretary reported voluminous correspondence concerning a mission to Bulgaria, and among the Greeks in Constantinople; whereupon it was

"*Resolved*, That a fund be created and placed at the disposal of the Board and Bishop superintending foreign missions, for the commencement of a mission in Bulgaria to the amount of $5,000."

From this time onward an appropriation, greater or less in amount, was made from year to year, till the mission was actually opened in 1857.

In the year 1854 Rev. Elias Riggs, D.D., Secretary of the Mission Station of the American Board of Commissioners for Foreign Missions at Constantinople, under date of November 3, addressed a letter to Dr. Durbin, recommending the Missionary Society of the Methodist Episcopal Church to adopt Bulgaria as a mission field. This letter was inclosed in one from the Secretaries of

the American Board, also earnestly advising us to enter this field. Possibly these catholic-spirited brethren were prompted to think of us for the field because we had already thought of the field for ourselves. The advice of Bishops Waugh and Simpson was now sought upon the subject, and they approved of undertaking the work. These facts and communications were all laid before the Board in February, 1855, and it was unanimously

"*Resolved*, That $3,000 out of the contingency at the discretion of the Board, be placed to the credit of the Committee on India and Turkey for commencing a mission in Bulgaria, Turkey, with the proper concurrence and action of the Bishops in charge of said territory."

Bulgaria, according to its ancient boundaries, included what was at that time called the Vilayet of the Danube, a territory extending from Servia on the west three hundred miles eastward to the Black Sea, bounded on the north by the Danube, which separates it from Roumania, and on the south by the Balkan Mountains and the greater part of the ancient Thrace and Macedonia, extending from the Balkans southward to the Ægean Sea.

In the ninth century the Bulgarians were led to accept Christianity as taught by the Eastern or Greek Church. This brought them under the ecclesiastical domination of their ancient political enemies, the Byzantines, and the Greek Patriarchates exerted itself to the utmost to Hellenize the whole of Bulgaria. Their ancient language, more known as the Church Slavic, was banished from the churches, and Grecian priests and Bishops ruled the people with a rod of iron.

The field was visited by missionaries of the American Board who, while they recognized the importance of

the work, could not spare the men and means to fully occupy it. Hence it was determined to invite the Methodist Episcopal Church to take a portion of the field while they occupied the remainder. The call was so clearly providential that it could not fall unheeded.

2. Missionaries Appointed and Located.

Rev. Wesley Prettyman and Rev. Albert L. Long were designated by the Bishops for this work, and went out in 1857, with joint authority to institute the mission and conduct it till a superintendent should be appointed. They arrived in Constantinople in September, and were cordially welcomed by the brethren of the American Board Bishop Simpson was happily at Constantinople at the moment of their arrival, and they were able to avail themselves of his counsels. As soon as possible they entered upon a tour of observation in Bulgaria, with a view of locating the head-quarters of the mission, Dr. Bliss accompanying them, and giving them all the benefit of his long experience in the country. They took steamer from Constantinople to Varna, on the Black Sea. Thence they passed inland to the west till they reached Shumla, forty-five miles from the sea, and thence proceeded to Rustchuk, on the south side of the Danube. The country was beautiful, fruitful, and populous; the Turkish authorities were tolerant and kind, and the Christian population every-where gave them a cordial reception. They were surprised and delighted with what they saw, and fixed upon Varna and Shumla as their mission stations. After maturer reflection, and advice from the Corresponding Secretary, they determined to occupy but one central location, and that Shumla, a city containing forty thousand people, eight thousand of whom were Bulgarians.

Settled in their homes, they addressed themselves with great diligence to the acquisition of the language —no easy task in the entire absence of necessary helps. Some time elapsed before they were able to make the people generally understand who they were, or upon what errand they had come to Bulgaria; but they were

RENTED MISSION PREMISES AT SHUMLA.

convinced of the importance of the field, and of its being occupied in greater force. Representing their views to the Board, Bishop Janes, on November 12, 1858, added to the mission the Rev. F. W. Flocken, who, a month from that time, was on his way to Bulgaria.

The missionaries had been informed that in Tultcha, a Turkish town in extreme Eastern Bulgaria called Dobrudja, quite a number of Russians and Germans, who had been driven from Russia because of differences of opinion with the Greek Church, desired to enjoy evangelical Protestant worship. Mr. Flocken, who spoke both Russian and German, was therefore instructed to open his mission in this town, and in the meantime to devote himself to acquiring the Bulgarian language. Leaving his family at Odessa, on the Black Sea, he proceeded to Tultcha, and thence to Shumla, where, after consultation with his associates, he decided to remain, so that all three missionaries could work together from one center, at least till they had gained better command of the language of the country. A few months afterward this plan was changed, letters from prominent Bulgarians in Tirnova being received which led the missionaries to think that their way to this city might now be providentially opened. To determine whether or not it were so Messrs. Long and Prettyman resolved to visit Tirnova.

This city is very romantically situated among some detached spurs of the Balkan Mountains, and is about seventy-two miles nearly due west by south from Shumla. The small river Yantra forces itself through a deep, winding passage in the rocks, and the city, being built on both banks of the stream, assumes a very peculiar appearance, exceedingly difficult to describe. Tirnova has not so great an area as Shumla, but is much more compactly built, and is estimated to contain at least one third more inhabitants. The brief description of this place in the "Gazetteer" was found singularly incorrect, the population being at least three and a half times greater than that given in that work; and as to the synagogues there mentioned, it had long been the boast of both Turks

and Bulgarians that Tirnova contained not a single Jew. Although the population of the city was pretty equally divided between Turks and Bulgarians, yet it might be emphatically called a Bulgarian city, since Bulgarians controlled its business, and their influence is more decided than in any other city of the province. Four fine churches, built of stone and in good style, and long rows of warehouses and stores, attested the enterprise of the people, and impressed travelers who have visited other places in the province that Tirnova was far in advance of them all in commercial activity and industrial pursuits. Bulgarian influence in Tirnova was steadily on the increase, the Turks being crowded farther and farther back every year by Bulgarians, who were buying their houses sometimes at a triple price, merely to get the Turks out of the way.

This was certainly a most inviting place for a mission station, and its immediate occupancy was determined upon. By common consent Mr. Long was deemed best qualified for the undertaking, and accordingly, on September 17, 1859, he and his family removed from Shumla to Tirnova. This was accomplished just in time to prevent the Roman Catholics from seizing this beautiful post and preoccupying it with the "Lazarists" from Constantinople.

Never were Romanists more full of guile than here in Bulgaria. In the oppressed condition of the people they offered them the protection of the Pope, making mysterious allusions to France as the arm by which they were to be defended from the tyranny of the Greek Patriarch. They also proposed that the Bulgarian ritual and dogmas should be allowed, and they promised them Bulgarian ecclesiastics of all grades.

Mr. Long found that these bribes had not in the least

propitiated the leading Bulgarians of Tirnova, but that they turned toward Protestantism as their only hope of deliverance. The missionaries were received with special favor, as it was understood that they came not to displace any thing that was good, but to vitalize and purify the dead formalism of the Bulgarian Church.

On December 24, 1859, in his home at Tirnova, Mr. Long commenced holding regular public religious services exclusively in the Bulgarian language. About fifteen persons were present on the first occasion. On the following Sabbath there were twenty-two attendants. Murmurs and threats soon began to be heard, and it was feared they would increase until no one would dare to attend the services.

The work had scarcely opened at Tirnova before it was denounced from the pulpit, and the people officially warned not to hear Mr. Long preach. A bigoted monk, who was a candidate for the episcopacy, and consequently willing to show his zeal in defense of the faith, was made the instrument of this denunciation. He ascended the pulpit of the largest church in the city of Tirnova, and gave the people a very boisterous harangue upon the subject of Protestantism. He told them that the Protestants were not Christians, for they rejected baptism; they rejected the Lord's Supper, and all the other sacraments and holy ordinances of the Christian Church. He then gave them a special warning against the Protestant missionary who had lately appeared among them. He said: "This man appears very pleasant and very friendly. With his conduct no one can find fault. Many praise him, and are disposed to be friendly to him. His words are sweet; but wolves may come in sheep's clothing. Hartshorn is a substance

fair on the outside, and might be mistaken for white sugar, but it is deadly poison when swallowed." He then forbade, under pain of excommunication, their attending the Protestant services. Notwithstanding all this Mr. Long's congregation grew till a larger place of worship was necessary.

Mr. Long was not left entirely without encouragement. Two Bulgarian priests called at his house, one of whom had called before, and during that previous visit complained, with tears, of the lapsed condition of Christianity among his people. He declared that his people bore the Christian name, but knew nothing about Christianity. "I am a poor, weak, ignorant man," said he; "what can I do? My people have no instruction, and when I exhort them they will not even hear me. When I tell them they must pray, they say. 'We are not priests; it is your business to do the praying.' They call themselves Christians, but they do not love God. They do not love the Saviour, and do not keep his commandments." On this occasion he came to ask Mr. Long to lend him a Bible. He said, "I went to the oekonom—senior or superior priest—and asked him to lend me a Bible; but he asked me what business I had with a Bible, and declared the Bible was not a book for me to read. Now I am a priest, and do not see why I should not read the Bible Will you lend me one?"

At this juncture Gabriel Elieff, a devoted Bulgarian, the first Protestant convert of the land, who had been for some time in the employ of the British and Foreign Bible Society, joined Mr. Long in his work, as colporteus and assistant. In his mountain home among the Balkans Gabriel had received a copy of the first edition of the Bulgarian Testament published by the British and

Foreign Bible Society, at Smyrna, in 1840. Through a prayerful reading of this book his mind was enlightened, and he was brought to a knowledge of the Saviour. Never having heard of Protestantism, he supposed he stood alone in the new position he had assumed. Meeting some time afterward with an American colporteur, sent out by the missionaries at Constantinople, and engaging in conversation with him, he was surprised to find that he was a Protestant. By the advice of the colporteur he went to Constantinople, and, under the pious instructions of the missionaries, grew in grace and in knowledge of the truth, and in due time was employed as colporteur among his people. We will find the faithful brother in every part of the history of the mission. He has shared all its vicissitudes, and been the inspiration for its continuance.

The work at Tirnova seemed to be propitiously inaugurated and providentially arranged for. We must now turn back to Shumla. Messrs. Prettyman and Flocken continued their studies and their work, the former holding services in English, and the latter preaching in German. The families of the mission attended, and a few Bulgarians and German people. The simplicity of these services, and the freedom from ecclesiastical domination so evident among Protestants, excited the admiration of the priest-ridden Bulgarians, and served to increase, also, their discontent with the state of things among themselves. Many interesting cases were developed as the work proceeded. A young German, of Protestant father and Papist mother, upon the decease of his mother, started to fulfill a promise exacted from him by her when she was dying, that he would go on foot to Jerusalem, and there pray for the peace of her soul. Stopping at the house of Mr. Flocken, he learned

the useless nature of his errand, and sought and found in Christ the love of a forgiving God.

Mr Flocken, also, found a young man connected with the Prussian Consulate who was intending to marry a Jewess. She expressed a wish to be instructed in the way of salvation, and to be baptized. She made such progress that Mr. Flocken soon consented to baptize her, and shortly afterward he performed the marriage ceremony for them, in the presence of about sixty persons--Bulgarians, Greeks, French, and Germans. The simplicity of our ritual was greatly admired, and the absence of the customary ball was a wonder to the people.

When lodging with families the missionaries would induce the youth to read to the rest of the household from the Bulgarian Testament, and they would superadd their own words of comment and application, often with blessed effect.

On one occasion, as Mr. Flocken was at early morn leaving one of the villages, a young man appeared before him with an earthen bowl. It was St. John's day and a custom prevailed to baptize on this day all Johns and strangers, in imitation of John's baptism. Mr. Flocken declined the honor, and availed himself of the opportunity of exhorting the bystanders to think not so much of forms, but to seek the baptism of the Holy Ghost. The work of the missionaries was every-where largely one of personal effort for individuals, and in such labors their chief successes were found.

The year 1861 was the tenth centennial of the baptism of Boris, the first Bulgarian king. This had taken place at what is called the Holy Spring, twelve miles from Shumla, where stood in those times the capital of the country. Long as the land has been Christian, the

Bulgarians still retain in many places the festivals of their heathen gods. The alleged birthday of Colida, a heathen deity, was December 24. Those who have learned enough of Christianity to know the commonly assigned date of the Saviour's birth celebrate Christmas, but others continue the revelries which for more than a thousand years have been attached to the day preceding it. They bring from the forest the trunk of a tree, sometimes dragging it by cords held in their mouths. Cutting the rude features of a man upon the tree, they feast and place food before the image, crowning it, singing its praises, and drinking its health until they are intoxicated. Yet these people are members of the Eastern Church, which claims to be the only true Church.

Mr. Prettyman seems to have directed the work at Shumla, and his influence among the people was constantly increasing, so much so as to excite his own astonishment. Even the Bulgarian priests were not slow to manifest their good-will. From fifty miles around they visited him, and often invited him to go with them to the sick, having more confidence in a little of his medicine than in their own anointing with holy oil, or in any other sacerdotal rites. Much seed was thus sown in hidden places, that may be even now bringing forth fruit. Mr. Prettyman having the work at Shumla quite well in hand, and Mr. Long that at Tirnova, it was decided that Mr. Flocken should visit Tultcha, to which their thoughts had so often turned, and see if there were any opening, especially among the Molokans.

3. Tultcha and the Molokans.

Tultcha is the first city on the Turkish side of the Danube, entering from the Black Sea. It is separated

from the former frontier of Russia by the Danube only, and its harbor, which admits ships of the largest size, is easily accessible; consequently it has been several times attacked and destroyed by the Russians. The number of its inhabitants was said to be twenty-eight thousand, of whom seven hundred were Turks, ten thousand Bulgarians, seven thousand five hundred Russians, three thousand Moldavians, one thousand Jews, three thousand Greeks, four hundred Germans, and five hundred Armenians, the remainder being foreigners of other nations. It contained one Turkish mosque, two Jewish synagogues, one Roman Catholic church, one Moldavian, one Armenian, one Bulgarian, one Greek, one Russo-Greek, three Lipovans—a sect of Russians—and one meeting-house of the Molokans.

The Russian inhabitants of Tultcha belonged to the Russo-Greek Church, though some were dissenters. The latter were divided into three sects: The first and strongest were the Lipovans, in Russia called Staroverzy or Starobrazy, which means ancient believers or ancient ritualists. Why they call themselves so, and in what they differ from the Russo-Greek Church, we cannot say. They were, doubtless, groping in their darkness for the old paths. The second sect, which is the smallest, are called Scopzy. They are a body of eunuchs, of whom little else is known. The third sect are the Molokans. They have been subjects of much interest to Christian people; but little could hitherto be learned of their origin or creed. In Russia proper, where they chiefly exist, they have been afraid to speak freely of their belief, and no one acquainted with their language had visited them in Turkey to learn their doctrines or usages. Mr. Flocken succeeded in gaining their confidence and in learning something of their history.

Some ninety years ago, they told him, there was a Russian embassador who had in his employ a young Russian by the name of Simeon Matfeowitch, and a young woman by the name of Arina Timofeowna. These two persons had, during their stay in England, attended religious services, and upon their return to Russia informed their nearest friends of the modes of worship prevailing in England, and especially they spoke of some who met not in temples but in dwelling-houses, and had at their places of worship no kind of images, not even a cross or a candle; who did not fast like the Russians, or cross themselves, and yet were a very pious and earnest people. These communications were received with attention by their nearest friends, who concluded to adopt similar modes of worship, retaining, at the same time, their membership in the Russo-Greek Church. They abolished from their houses all images, cross-making, and fasting on Wednesdays and Fridays, on which days they lived principally on milk. This eating of milk on the Russian fast-days, (the Russian word for milk being moloko,) induced some of their enemies to call them Molokans; others called them "Nemolaks," which means, Not-prayers, or Not-worshipers. This name was given them by their enemies because they did not worship images, which, to the Russians of the established Church, is not being worshipers at all.

Their numbers increased considerably, till a persecution against them broke out under Alexander I., to whom complaints were made against them. The Emperor having summoned them to come before him, three of their number took it upon themselves to go, while the others remained at home and prayed for their messengers and their cause. These three men begged permission of the Emperor to worship before him, that he

might see and hear for himself. The Emperor granted their request, and, after witnessing their mode of worship, he permitted them to return, and thereafter they were unmolested until the accession of the Emperor Nicholas, under whom they suffered greatly. Nevertheless, they have been continually increasing in numbers, until they have become about one million in number, residing in Russia proper. Having heard of the spirit of toleration on the part of the Sultan of Turkey, many of the persecuted Molokans fled from Russia into Turkey. These numbered about two hundred families, residing mostly in and about Tultcha.

On the day following his arrival at Tultcha, Mr. Flocken, as invited by the Molokans, attended their service, which was held at the residence of one of their number. The congregation was composed of about fifty persons. The meeting was opened with singing a part of the fourteenth chapter of John; then part of the sixth chapter of the Prophet Hosea was sung; after which their leader, a middle-aged, plain, and simple-hearted man, read the fourteenth chapter of John from the Slavic Bible, making a few remarks upon what he read, besides giving the sense in the Russian language. Then they sang part of the Second Epistle to the Philippians, after which, all kneeling, they engaged in silent prayer; this was repeated three times, and then they kissed each other three times, men and women without distinction. The meeting was concluded with another song.

The owner of the house having previously prepared tea for them all, they sat down and drank it; this, however was not considered part of their religious service, but was a social attention from the host.

While drinking tea with them Mr. Flocken inquired the significance of their kissing each other, as he had

just witnessed, and was informed that this was practiced at the close of every service, because, under the persecutions to which they had been exposed, they knew at their parting that their meeting again in this world was very uncertain, and they also pointed him to the words of Paul in Romans xvi, 16, and 1 Cor. xvi, 20, and to other passages, in justification of the practice. They asked him for some explanation of those passages, saying, "We have not had any one who could explain the Bible to us in our language, and we begin to learn that our creed and mode of worship differ from others." They declared their sincere desire to become better acquainted with the apostolic Church organization, and to be enlightened upon the doctrines of the Christian religion, and especially upon the sacraments, which, from a hatred of formalism, they had held to be purely spiritual. They used no water in baptism, and neither bread nor wine in the Lord's Supper. Mr. Flocken then told them, that, if it was the desire of the Molokans, he, with the permission of the Missionary Board, would remove to Tultcha, and reside among them, to do good to them and to their children. They received this announcement with apparent gladness.

Mr. Prettyman now arrived from Shumla, and, making the acquaintance of the Molokan friends, and visiting some Bulgarians to whom he had letters of introduction, he preached on Sabbath forenoon in English at the house of the British Consul; Mr. Flocken preached in the afternoon, first in German and then in Russian. at the house of the American vice-Consul, to a congregation of Germans, Jews, and Russians.

Mr. Flocken wrote at this time, as follows: "While at Tultcha I prayed to God to direct me to a right conclusion in regard to the propriety of removing there. I

left the city with the conviction that, with great care and patience, by the assistance of God, these people could be brought into a Church organization, schools be established among them, and through them pure Gospel truths be brought into Russia proper. I cannot get rid of the conviction that we should occupy this field. Is it not likely that those two persons who had been to England visited the meetings of the Wesleyans? I think it very probable, for the simple reason that these people show such an attachment to us, while they do not at all associate with the German minister who was sent from Berlin to some German colonists in and near Tultcha, with the hope that he might be able to find access to these people; he informed me that it was utterly impossible to get out of them, during his year's stay, what we had learned in a few days."

Mr. Flocken was directed to remove to Tultcha, which he did in April, 1860. Seeing the great want of schools, on the 15th of May he opened a school in his study, which, at the end of one month, numbered fifty-two children, most of whom attended also the Sabbath-school. Besides teaching these children, he attended the meetings of the Molokans, answered their inquiries, pointed out their errors in doctrine and practice, and thus preached to them the Gospel. Through these Molokans at Tulcha he communicated religious instruction to the Molokans in Russia proper. He also regularly held meetings for the Germans, and succeeded in introducing many of our German tracts and books among the Germans in Russia. These publications were furnished by the Mission Book Concern in Germany. Something was, also, done for the Bulgarians at Tultcha, by visiting them and distributing tracts among them. On the 10th of September Mr. Flocken

School-house at Tultcha.

had the pleasure of baptizing four children of a Russian family and receiving the parents on probation. He also received into his family a young Bulgarian, who, after experiencing religion, went to America at his own expense, and during the civil war entered the United States' navy, and lost his life before Fort Fisher. He died testifying that he was saved by grace through the mission of the Methodist Episcopal Church at Tultcha, and divided his savings between his parents and the Missionary Society.

4. Native Workers and Various Struggles.

The work of the mission at length became too much for our missionaries, and each of them began to pray and petition the Board for an assistant. During the year 1861 they were able to report from each of the three stations a native co-worker. At Tultcha there was Ivan Ivanoff, a man of lovely temper and disposition, and of great influence among his Molokan brethren; in short, just such a man as was needed for the particular work there. At Shumla, Mr. Melanovitsch, the talented and enthusiastic young Bohemian teacher, just the man Mr. Prettyman needed; and at Tirnova, Gabriel Elieff, who had been under the supervision of Mr. Long for more than two years, and had grown in grace and acquitted himself faithfully.

The year 1862 was a trying one on account of political disturbances. At Tirnova intense excitement prevailed, and fears were entertained of a re-enactment of the Syrian tragedies. For several nights the house of Mr. Long was filled with Bulgarian friends—men, women, and children, who had fled there for refuge, begging the privilege of sleeping under his roof.

In reviewing the history of the mission for the year

ground might be found for discouragement. The attendance upon public preaching had rather diminished than increased. Some were considered theoretically enlightened in regard to Gospel truths and Christian duties, but scarcely any had yet practically embraced them. The mass of the Bulgarian people, disheartened by defeat in their ecclesiastical struggle with the more subtle and powerful Greek Church, were evidently relapsing into their former state of apathy, not only upon religion, but even upon education.

The enemies of the mission did not fail to improve every opportunity to slander the missionaries before the Government. If that were abortive, and the missionaries seemed in favor, the same evil-disposed persons seized upon this, and used it to prejudice Bulgarians against them. But the grand and principal cause operating against the work of God in Bulgaria was neither political nor religious — not their oppression by the Turks, nor their attachment to their religion—but the fact that from their infancy the people had been trained to disregard the truth. Among the Bulgarians there is little love of truth. The absence of a printing-press left the mission powerless against the assaults of the Bulgarian organ of the Greek patriarchate and Russian embassy, and the Jesuit organ, which was very ably edited. These journals throughout the whole year were pouring from their united batteries a torrent of falsehood and abuse upon our mission, while it had nothing with which to respond.

A new feature of the work during the year was, the opening of some very interesting intercourse with some of the Mussulman population. This increased in interest as the missionaries advanced in the knowledge and use of the Turkish language, so as so express themselves

with accuracy on subjects requiring exact and delicate explanation. A series of important events occurred in the ecclesiastical affairs of the Bulgarians, and among the missionaries. A national council of Bulgarians, composed of lay representatives from the different dioceses of the province, after spending many months at Constantinople in negotiating with the Sublime Porte for distinct recognition and a separate hierarchy from the Greeks, dissolved without obtaining the desired object. It became manifest that the old state of things must yet prevail, and the higher ecclesiastical offices continue to be filled by Greeks, who would use every effort to hold the people in subjection.

The Papists, defeated in their last attempt to unite the Bulgarians with Rome, had, since the adjournment of the Constantinople council, taken fresh courage and resorted to new stratagems. They proposed that the Bulgarians should retain the dogmas of their Church, with all their own forms and ceremonies, only acknowledging the Pope as their ecclesiastical head, and contributing their funds to him instead of to the Patriarch at Constantinople.

Mr. Prettyman was slowly and reluctantly coming to the conclusion that but little could be hoped for, in the work of evangelizing this people, without separate Church organization, and the adoption of our own peculiar means of grace. The hope of reviving the ancient and corrupt Church of the land, he was confident, must be abandoned, and a more aggressive policy instituted. This, however, would require a greater missionary force, a printing-press, schools, and other instrumentalities. The strong and decided moral influence which the mission was now exerting in the community was about our only sign of progress thus far. Formerly, he who de-

rided Protestantism loudly advanced his influence and respectability by so doing; now, the contrast was such as to attract general attention, and it was very creditable to be on friendly terms with the missionaries. This was something. But the discouragement of Mr. Prettyman was complete, and he was permitted to return to the United States.

Constantinople is the center of Turkish influence, and the best point for supervision, and as there was always a large representation of the most intelligent Bulgarian people there, the Bishops and Board deemed it best that Mr. Long should remove from Tirnova to Constantinople, and be charged with the superintendency of the mission. Accordingly, in June, 1863, he removed to Constantinople, and commenced preaching in his dwelling. Here he became associated with Dr. Riggs in the revision of the Bulgarian New Testament, to be published by the British and Foreign Bible Society, and became more abundant in labors than ever. The next year, 1864, he commenced the publication of a small paper, called "*Zornitza*"—The Day Star—which was received with great favor by all classes of Bulgarians. The visible successes were small, but it was hoped that we were in various ways laying a foundation for future triumphs.

3. Bishop Thomson, and Brighter Days.

In the year 1865 the mission received its first episcopal visit, and Bishop Thomson, accompanied by Superintendent Long, gave the work a thorough inspection. At Tultcha the missionary had been faithful, but the Molokans had diminished in numbers, and had disappointed the expectations, at first entertained, that they would embrace the truth. Considerable success had

attended his work among the Germans, and the schools he had opened were a decided success. The best school of the city was that of our mission, to which the governor was sending his own son. In 1860 two hundred and eighteen boys and forty girls had received instruction there. Thorough success in the school was prevented by several prevailing customs. Between the ages of twelve and fourteen the children are generally apprenticed to some tradesman, and taken into his house and workshop, and literally made his slaves for three, four, or five years. The children of the Molokans and other Russian dissenters are, also, given to very early marriages, and thereby prevented from remaining at school long enough to gain an education. The males are rarely unmarried at twenty or the females at seventeen. This is greatly facilitated by the patriarchal mode in which this people live. The newly married couple do not, as with the Germans, found at once their own hearth, but remain with the parents of one or the other of them for years. It is not unusual to find parents with two, three, or more of their married children living under one roof, eating from one table, keeping the house, and forming in fact one family, the principal charge always devolving upon the eldest. Among them children, in some respects, continue to be children during the life-time of their parents, and, consequently, scarcely ever venture to have an opinion of their own, or, if they do, they keep it to themselves, especially if it be in any way contrary to the views of their parents. In exactly the same relation stands the Church toward its leaders, and hence will appear what patient and careful perseverance a mission to them requires.

At Sistof Gabriel Elieff had interested many in his teaching and experience. Twelve or fifteen persons

regularly assembled at his house to hear the word of God read, and for prayer and counsel. At Constantinople preaching was maintained by the Superintendent, and with some good results; but his greatest and most useful labors were in his study, giving a Christian literature to Bulgaria. The publications of the mission during the year were :—

Tracts	Appeal to Sound Reason, 8vo...	24,000	pages.
"	Children's Tract, No. 1, 32mo...	64,000	"
"	Children's Tract, No. 2, 32mo ..	64,000	"
"	Dialogue on Religion, 12mo...	72,000	"
Bound books.	Little Henry ..... 16mo...	237,000	"
"	Dairyman's Daughter . 16mo...	396,000	"
"	Pilgrim's Progress .... 12mo...	120,000	"
	Total	977,000	

The good effects of this literature were already beginning to appear.

Bishop Thomson believed that important ground had been gained in the mission, that the people had been lifted to a higher plane, and that, the preparatory work being accomplished, we might soon hope for great and glorious results; so he reported, and advised the sending out of three additional missionaries, one for Shumla, one for Tirnova, and one for either Widdin or Rustchuk. He also recommended the establishment of a girls' school.

In 1866 Superintendent Long, by invitation of the American Bible Society, came to New York to supervise the stereotyping of a parallel edition of the New Testament in the ancient Slavic and Bulgarian languages. He returned to the mission in 1868, and resumed his labors as Superintendent, continuing his headquarters at Constantinople. The regular services every Sabbath, which he resumed, continued to be attended

by a small, though representative, congregation. His own personal intercourse with the Bulgarians of all classes at the capital, was highly agreeable and influential. Many who did not venture to come to hear him preach, read with apparent avidity what he wrote. He was encouraged by seeing from time to time evidences that many were striving in a quiet way to put into practice the truths of the Gospel of Jesus Christ.

Rev. E. A. Wanless and wife went out during the year 1868 to reinforce the mission. They remained for some time at Constantinople prosecuting the study of the language preparatory to entering upon work at Rustchuk. The General Committee had provided for the retirement of the missionary from Tultcha, and the mission decided that Mr. Flocken should remove to Rustchuk, with Mr. Wanless for an associate. This plan, however, was frustrated by two circumstances. The first was the protracted illness of Mrs. Wanless, which rendered their removal to Rustchuk impracticable for the space of eleven months. The other was the outpouring of the Lord's Spirit upon Tultcha, and the commencement of a deeply interesting work among the Russians of the Lipovan sect.

6. The Lipovans and Others.

When the time arrived at which Mr. Flocken was to have departed from Tultcha he found himself surrounded by such a flock of converted men and women rejoicing in their newly-found Saviour, and by others tremblingly inquiring the way of life, that it was concluded by him, and fully concurred in by the superintendent, that it would be neither wise nor right to leave that work until provision could be made for its being carried on in the absence of the missionary, though it might be superin-

tended from Rustchuk. This, it was hoped, could be effected during the year. Dimitry Petroff, a zealous and faithful brother, one of the Lipovans, who had been appointed class-leader, was given license to exhort, and commenced a course of special study with Mr. Flocken, that by the next spring the work might safely be intrusted to him. The expected visit of Bishop Kingsley in the early spring was another reason for the delay of Mr. Flocken's removal till the Bishop could be consulted in respect to it.

The Sistof Brethren were called at this time to endure very severe persecution. The governor of the city, instigated by the chief priests and some other leading opponents of the mission, so far forgot himself as to lend himself to their vile purposes. He forcibly closed the shop of two young brethren because it was open on the Greek festival of the Virgin. Then, when legally appealed to by the parties, he drove them from his presence with vile abusive epithets, and prohibited them, under pain of imprisonment and exile, from saying they were Protestants. The civil representative of the native Protestants presented to the Sublime Porte a complaint against the governor, and, in due time, an official order was obtained reprimanding this official, and forbidding a repetition of such acts. At a subsequent interview the governor professed himself very greatly astonished, and stated that until that day he did not know that there were any Protestants in Sistof, and that the chief Greek priest had assured him, in the case of the two young men, that they only professed Protestantism as a pretext for insubordination to the orders of the trade corporation, which forbade the opening of shops on fête days. The spirit of persecution was aggravated by the Young Bulgarian party of the country becoming persuaded that

Protestantism, if universally accepted by the people, would destroy Bulgarian nationality.

Despite all this, the work at Sistof seemed to prosper. A class of fourteen members was organized. One of the young Bulgarians whose store had been forcibly closed, died a short time afterward, and left a glowing testimony as a precious heritage to the persecuted little flock. Death, indeed, seemed to make sad havoc among our societies. Both at Sistof and Tultcha the little bands no sooner began to gather some strength than the pale monster appeared to thin out their ranks. The Superintendent reported as follows:—

"Brother Flocken, in his work in Tultcha, has suffered especially in this regard. He has seen man after man stricken down of those God had given him as fruit of his labors. The two families from the Russian Lipovans, of whom I spoke in my report of last year, have remained steadfast, continuing to show forth the praises of Him who has called them out of darkness into his marvelous light, and the Lord rewarded them by not leaving them alone, but has added to their number, so that at the close of this year we can say, to the glory of God and his well beloved Son, Jesus Christ our Lord, that we have to-day at this place a small but regularly organized Methodist Episcopal Church of Russians, which we believe is the first and only one of that nation. I have just received a letter from Mr. Flocken, giving an account of the death and burial of the first member of that Church. He was the old man whose relation of Christian experience affected my heart so much when I was present at their love-feast. He it is who, in his desire to practice abstemiousness, and to keep his body in subjection, wore for two years an iron band next to the skin. For years he had been suffering

from dropsy, and was unable to work much, yet from the time he found peace he gave himself to the work of preparing his house for the coming of the Lord—for which he had not long to wait, for on the second instant his spirit left the house of clay, and he is now, we believe, a full member of the Church triumphant in heaven. While the corpse was lying in the house many of his former co-religionists came in to see what we do with our dead. All appeared to be surprised at the prevailing order and quietness which was manifested, showing that there was no uncertain hope in the minds of the relatives, but a sure belief of his safety with Christ. Many of the leading Lipovans and Molokans came to the funeral. All accompanied the corpse to the grave, and many joined in singing our Russian hymns, which, in accordance with custom, we sang on our way to the burying-ground. The Molokan brethren very kindly gave us permission to inter our brother in their grave-yard. I cannot express to you the feelings which filled my soul while standing on that elevated ground, and the wind was carrying down upon the tomb the hymn, 'Unveil thy bosom, faithful tomb,' sung in the Russian language to the tune of Old Hundred."

This Russian Methodist Episcopal Church was regularly organized. It had two classes, each with a leader, three stewards, and the "leaders' meeting" licensed one exhorter. The Articles of Religion, the General Rules portions of the Ritual, Catechism No. 2, about ninety hymns, a brief Church history, and some other books, were translated into the Russian language, and issued during this year. The hope was vainly cherished that this might lead to important consequences, not only for Bulgaria, but for the vast empire adjoining.

7 Persecution, Discouragements, Retirement.

In the mean time Mr. Waniess proceeded to Rustchuk. Death robbed the mission of the anticipated visit of Bishop Kingsley, and, after an interview of Superintendent Long with Bishop Simpson at the Germany and Switzerland Conference, it was thought best that Mr. Flocken should now obey the behest of the Board, and remove to Rustchuk. This removal took place in June, 1870. The work at Tultcha was intrusted to Dimitry Petroff, a Russian, who cared well for the flock. There were this year in Tultcha seventeen members, two probationers, and a Sunday-school of thirty-five.

The work was no sooner opened in earnest at Rustchuk than it evoked the most determined hostility. A systematic and well-drawn line of defense against any possible inroads it might make was adopted. Young men who had shown an interest in the truth and a seriousness in regard to their souls were called up, threatened, and admonished not to attend the Protestant services. These vigorous measures succeeded in keeping most of them away, and the effect was naturally very disheartening to our workers. A most scurrilous and abusive book, very violent in its language, was written and published at Rustchuk by a monk, intended to frighten uneducated people, who might be religiously inclined, from having any thing to do with the mission. For the more enlightened persons, who really desired their Church reformed, another line of tactics was employed. They were told that when the new and independent Church organization should be effected all these reforms would be introduced, and the Church become thoroughly evangelical. For the sake of preserving their influence over

the people, they were induced to have no direct connection with the missionaries. This policy, from its plausibility, did more harm than open opposition and persecution.

Amid these alternate hopes and disappointments the work had now proceeded for fourteen years. There was almost nothing remaining for all the time, toil, and treasure expended. Our missionaries, with the exception of the Superintendent, needed to return to the United States. The General Committee, therefore, made provision for it, and Messrs. Flocken and Wanless returned to the United States in 1871, and entered upon ministerial work. Dr. Long was permitted to remain at Constantinople, where he had been called to a professor's chair in Roberts College, and was requested to give the mission such superintendency as was compatible with his other duties. He had achieved a large reputation for scholarship, and had done a most important work as an educator, and in giving evangelical literature to the Bulgarians. His influence at the Turkish capital over many leading Bulgarians, and over young men getting an education there, had been most salutary. The Board and Bishop gladly consented that he should remain at a post where he could be so influential for good. He was to do such evangelistic and educational work as might, to his judgment, be most conducive to the revival and spread of scriptural holiness in Bulgaria. Meantime, if, in the dispensation of divine providence, such changes in the ecclesiastico-political condition of the country should transpire as to give promise of successfully prosecuting our mission in Bulgaria, such steps would be taken to resume the work as in the judgment of the Bishops might be deemed advisable; otherwise the mission would be finally dis-

continued. Dr. Long still maintained preaching to the Bulgarians at Constantinople, and early in the year 1872 made a tour of the mission.

At Tultcha he found Dimitry Petroff proving a good witness for Jesus Christ. Two members of the little Russian Church had withdrawn, and two had been subjected to discipline. Dr. Long at this visit baptized five children. He believed the Russian work might have most important relations to future movements upon the empire of Russia itself. At Sistoff the society had won the respect and confidence of the community; but there was no growth, and spiritual torpor and death prevailed on every side. Gabriel Elief not only filled his own appointment, but itinerated extensively. Everywhere the work was pretty well sustained. Mrs. Clara Proca, who had been a teacher in our mission, had entered upon volunteer work as a Bible reader, and was received with much attention. In their loneliness the native brethren, especially Gabriel Elief and Dimitry Petroff, wrote to America, anxious to learn what was to be done with the mission. They represented themselves as our spiritual children, distressingly in need of being nurtured by us. They could scarcely think their own spiritual mother was prepared to abandon them, and they pleaded earnestly, almost with tears, that the Board and the Bishops would give them the attention their condition called for. This matter came before the General Committee at its meeting in November, 1872 and amid the general disposition manifested to make forward movements, it was decided to re-enter Bulgaria with a determination to send a full force of workers, and prosecute the mission vigorously. It was universally conceded that if it were fully manned no field under our charge would yield richer returns.

8. Return—Re-enforced.

Rev. F. W. Flocken was directed to prepare for an immediate return to Bulgaria. Rev. Henry A. Buchtel was also appointed to the field, and in March of 1873, with their families, they repaired to Bulgaria, and entered with hope and joy upon their work. Dr. Long expressed the conviction that his duties at the college would render it impossible for him adequately to superintend the mission, and Mr. Flocken was accordingly appointed superintendent. Mr. Buchtel at once began the study of the language, and, as the earnest of more extensive success as a missionary, God made him the instrument of salvation to his teacher. The superintendent first gave the field a thorough inspection, and then proceeded to re-organization, with a view to the broad plans contemplated by the administration at the Mission Rooms.

The mission seemed re-opened at a propitious hour. The struggle of years was over, and the Bulgarian Exarch was at the head of the national Church. Separation from the Greek Church was complete. Fifteen Bulgarian Bishops were occupying the former Greek dioceses, and five hundred Bulgarian priests were conducting the services of the Church of the land. The hoped-for and promised spirituality, however, did not come with a change of hierarchy. It proved but a change of language and persons. Dissatisfaction was widespread and deeper than ever. He from whom most was to be hoped forbade the public reading of the Bible in the Bulgarian tongue within his diocese, and ordered it to be read in the Slavic tongue. Several other Bishops followed this pernicious example. The people justly thought that their latter state was worse than their for-

mer; for while the Bible was read in the Greek language, at least all the elder people and many of the younger understood it, but the present reading in the old Slavic language could be understood but by very few. Consequently several communities opposed the episcopal order, and demanded of the priests the reading of the Bible in the Bulgarian tongue.

Another cause for dissatisfaction was, the great haste with which the Bishops had been ordained and installed by the Exarch. The people protested against this, claiming that more attention should have been paid to the qualifications of the men, and that fewer Bishops should have been consecrated until persons with undoubted qualifications could have been obtained. All was in vain, and disgust became universal and complete. Hope of the promised spiritual awakening was extinguished. It seemed as if we ought to be hailed at such a crisis, as the bringers of light and salvation to Bulgaria. Foreign relief, however, was not that which was desired, and our movements were regarded with apathy by most, and with hostility by some, which occasionally broke out into violent persecution.

Calamities now succeeded each other in rapid succession. The financial distresses of the United States, curtailing the means of the Missionary Society, made it impossible to re-enforce the mission, as had been anticipated. Mrs. Buchtel's health failed, and necessitated her return to the United States; and her husband, on whom very high hopes had rested, left the mission with her in September, 1874. Epidemic cholera broke out in Shumla, and raged there fiercely, and in all the villages round about, greatly interfering with mission work. Mr. Flocken was now left alone, and was greatly disappointed, if not discouraged. He proceeded to make

the best disposition possible of the forces at his command. He called from the theological class which he had been instructing one young man to his help, Stephen Getchoff, who was stationed at Orchania, and entered upon his work in July. In October Gabriel Elieff was sent to Plevna. These were two new appointments, while all the old posts were also maintained. The native colporteurs went forth with Bibles furnished by the American Bible Society and the British and Foreign Bible Society, and did effective work for the truth. They disposed of four hundred and twenty-five Bibles or parts of Bibles, and one thousand one hundred and sixteen religious books, and three thousand seven hundred and three tracts and pamphlets. Every-where they spake words of instruction or comfort. Clara Proca, now sustained by the Woman's Foreign Missionary Society, gave all her time and energies to evangelistic work. Under these arrangements the mission might be said to be prospering, at least to the usual degree.

9. Episcopal Visits to Bulgaria.

Nowhere in all his round-the-world visitation was Bishop Harris more welcome than at this depleted, discouraged Bulgarian mission. He came in May, 1874, and gave the affairs of the mission his careful attention. He recommended that the mission be re-enforced immediately, as it was assuming some remarkably hopeful appearances. An interesting class of natives was being instructed for the ministry by Mr. Flocken, and some gifted young men had gone to the United States to more fully qualify themselves for the sacred calling. A talented native ministry seemed to be in preparation for the work to be done. It did not appear to the Bishop to be true policy now to forsake the field so soon after

re-entering it, and without an adequate effort for success. In harmony with his advice two additional missionaries were accordingly appointed: Rev. E. F. Lounsbury, of the New York East Conference, who arrived in Bulgaria in June, 1875, and with a young Bulgarian helper was assigned to Sistof, and Rev. De Witt C. Challis, who, with his wife, arrived in the following December, and took up his residence at Rustchuk for the winter, faithfully and very successfully devoting himself to the acquisition of the language. Mrs. Challis was a doctor of medicine, and soon found a wide door of usefulness opened to her through her profession. She was richly endowed for the work into which she had been led by the providence of God.

The whole country was more or less disturbed. Bulgaria, south of the Balkans, became the scene of atrocities that shocked the world; but these occurred one hundred and fifty miles from the center of our field, which had thus far been remarkably exempt from the actual presence of war. Under the guise of protecting Greek Christians from the oppression of Moslem Turkey, Russia opened war upon Turkey. An episcopal visit from Bishop Andrews was expected early in 1876, but it was not known in the mission that he could find access to the field. In view of the increased force in the mission it was thought best at once to convene the Annual Meeting, provided for in the new Discipline, and arrange the work. Messrs. Flocken, Long, Challis, and Lounsbury accordingly met in Rustchuk on April 22, 1876. Gabriel Elieff, Naiden I. Voinoff, Stephen Getchoff, Yordaky Zwetkoff, Todor A. Nicoloff, Dimitry Mateef, Tena Natchoff, and Yordan Djumalief, all native helpers, met with them. After consulting together, and with much prayer, the work was arranged as follows:—

Rustchuk, F. W. Flocken, superintendent; Gabriel Elieff, assistant, local preacher. Sistof, D. W. C. Challis, missionary; D. Mateef, helper, exhorter. Tirnova, E. F. Lounsbury, missionary; Y. Djumalief, assistant, local preacher. Lovetch Circuit, N. I. Voinoff, assistant, local preacher; Orchania Circuit, S. Getchoff, assistant, local preacher; Lom Palanka Circuit, T. Natchoff, assistant, local preacher; Plevna Circuit, Y. Zwetkoff, helper, exhorter; Widdin Circuit, T. A. Nicoloff, helper, exhorter; Tultcha Circuit, to be supplied.

In the course of the year Bishop Andrews was able to reach the mission, and he met the missionaries at Rustchuk on the second of October. At this meeting of the mission the native brethren Voinoff, Natchoff, and Getchoff were recommended for admission on trial into an Annual Conference, and Gabriel Elieff, who claims to be the first Protestant of Bulgaria, and who has been eminent for labors and sufferings, and for devoted attachment to the Methodist Episcopal Church, having been received on trial in Conference, was ordained both deacon and elder. Ivan Ivanoff, a Russian, formerly of the Molokan faith, for many years assistant in the school at Tultcha, was licensed to preach. The brethren separated, greatly strengthened by the presence, counsels, and ministrations of the Bishop, and went out to toil amid the tumult and ruin of war, not knowing what might befall them ere they should meet again. These two meetings of the mission together may be considered the first Annual Meeting of the Bulgarian Mission.

10. During the War

It will at once be conceived that the civil condition of Bulgaria greatly increased the difficulties of the mission. The people were so preoccupied and agitated as

to leave them no disposition to attend to matters of religion. Great changes were either hoped for or feared. The people, divided by race and by creed, distrusted, feared, and hated one another. The Mohammedans, naturally violent and cruel, were now more so than usual, because the loss of their long-possessed power was impending. The native Christians smarted under their wrongs, and yet were intimidated by the recollection of their former experiences whenever those wrongs had been resisted. Many of our preachers found the people unwilling to attend a service which might possibly be interrupted by the police.

The influence of the dreadful events which had occurred south of the Balkans extended, like a deep, dark shadow, far and wide. A state of apprehension existed in all classes of society, and each watched the other with jealous eye. Many violent deeds were done. It was not safe to travel away from the great highways, nor to congregate under circumstances capable of misconstruction. Our preachers, therefore, restricted their movements, and had to content themselves with very small congregations. Their work was done chiefly by private conversations, and was necessarily very limited in extent and importance. Bishop Andrews evidently saw great possibilities in the field, and reported at length to the Board, with many valuable suggestions. He closed the report as follows:—

"As soon as it is practicable, the mission ought to be re-enforced from America, in accordance with the original design, as I understand it, with which the mission was resumed. If for no other reason, this should be done so as to provide for the contingency of the death, removal to America, or proven inefficiency of the brethren who are now here. Even should the brethren who

are now here remain and continue efficient, they are not enough, scattered as they must be, to give the proper form and guidance to the work, and the workmen who may be raised up. Unless the number of American laborers in this field can be soon increased, I shall doubt whether it was expedient to have revived the mission."

The year 1877 opened with the dark clouds of war resting upon the land, and involving the possibility of another break up in the mission, but this did not disturb the faith of the missionaries. At Sistof Mr. Challis began to see signs of encouragement at the very opening of the year. The members, almost without exception, attended the class and prayer-meetings. Two persons had been received into full connection, and six on probation; five men had been received on probation in one of the villages within the circuit. The Sabbath-school was growing in size and interest. Mr. Challis had prepared Sunday-school lessons, and they had for five months been in use in the school.

Mr. Lounsbury also opened his work at Tirnova with some promise, but the congregations were soon diminished by threats and actual prohibitions. He had a good native assistant, and some tracts were translated and put into use. Voinoff, with the aid of the Bible reader of the Woman's Foreign Missionary Society, organized a Sabbath-school at Lovetch, and received one person on probation and one into full connection. Troyan and Sevlivo were taken into his circuit, making a substantial extension of the work. Gabriel Elieff spent much of his time during the year away from Rustchuk, in the districts where the massacres had occurred. One thousand six hundred and twenty-one families, contain-

ing nine thousand seven hundred and fifty persons, were relieved from destitution through him. The native helpers generally did what they could in the disturbed state of the country.

J. J. Economoff, having finished his studies at Drew Seminary, was this year sent out by the Board, and the superintendent assigned him the duty of instructing the class of young men preparing for the ministry. In the meantime the Russian army was steadily approaching the Danube, and was now threatening several cities in which our missions were established. Danger became so imminent that the consuls of the various nations thought best to send their families away to places of greater safety. Mrs. Flocken had been suffering in health for months, and Mrs. Challis had in her arms a new-born babe, and it was deemed advisable that they should not remain, exposed as were their homes to the bomb-shells of the Russians. Mr. Flocken proposed to take them into Germany, and then return himself to the mission. Just as he was about to effect this purpose Mr. Challis was seized with small-pox, and his faithful wife refused to be separated from him. The disease appeared, also, in the babe, and removal became impossible. Mr. Flocken started with his wife, but on reaching Pesth she was unable to proceed farther. Mr. Flocken found a home for her in a Christian hospital, where she was delivered the next day of a daughter. As soon as possible Mr. Flocken set out on his return to the mission. He encountered many dangers, but at last succeeded in re-entering Rustchuk. Here the sad intelligence at once met him that the gifted and excellent wife of Mr. Challis had, since his departure, died of small-pox. Moreover, the Russians were fast moving upon Sistof, and the superintendent advised Mr. Challis

to take his babe to the United States, since no safe or adequate provision for it could be made in Bulgaria. Mr. Challis accordingly took his departure, accompanied by a little native nurse, and arrived, sadly bereaved, at New York in June, 1877. By the advice of the Secretaries and the Bishop he entered upon work in his Conference, awaiting the settlement of affairs in Turkey.

Mr. Flocken now received intelligence that his wife and babe would not, probably, survive long. Summoning Mr. Lounsbury to Rustchuk, and caring as well as he could for the affairs of the mission in view of the expected bombardment of the city, he departed for Pesth. His babe died, but his wife was mercifully preserved to him.

In the meantime, however, the Russians had crossed the Danube, and the missionaries had to flee. The mission was now divided between the contending armies, and one part was inaccessible from the other. The whole work could be better supervised from without than from either section of it. Indeed, little could be done in any way. Under these circumstances the Board advised the return of Messrs. Flocken and Lounsbury to the United States to await the further indications of Providence. They accordingly returned. Mr. Flocken arrived February 1, 1878. Mr. Lounsbury had preceded him a few weeks. Mr. Lounsbury entered at once upon work in his Conference, and Mr. Flocken remained at the command of the Board.

Dr. Long alone remained, of all the force which had been sent to Bulgaria, and his knowledge, counsels, and help were invoked in this extremity as they were needed. The native brethren continued their work as well as circumstances allowed, and occasionally reported to their superintendent at New York, but results could not now

be expected. We were, in fact, waiting, and only waiting, till the way to work should be opened to us.

In the spring of 1878 hostilities ceased, though the affairs of Bulgaria had by no means become settled. The prospect of peace and the autonomy of Bulgaria, and the importance of our being present in Bulgaria to reap any advantages that might possibly be derived from such presence in the reconstruction of the country, and still more, the need of full information at the approaching session of the General Committee in order to decide what should be done with the mission, led the Bishop, with the advice of the Board, to direct Mr. Flocken to return to Bulgaria, leaving his family in the city of New York till the proper course to be pursued could be determined, when they might come to him if he remained in Bulgaria. He sailed from New York in the steamer "Republic" on the 2d of May, 1878, and in due time arrived in Rustchuk. After a few months he reported fully to the Board, and the mission in Bulgaria received careful consideration from the General Committee, which met in November, 1878. It was decided to renew the limited appropriation to Bulgaria, with a view of sustaining for the year two foreign missionaries in the field, with all the native brethren now under appointment.

The Bishops decided to relieve Mr. Flocken, and allow him to return to his family. And they directed the immediate return of Mr. Challis and of Rev. S. Thomoff, who, since his graduation at Drew Theological Seminary, had been the acting pastor at Gilberton, Pennsylvania. They took steamer from New York on the 24th of December, 1878. The force for the year would be completed when Mr. Lounsbury should reach the field, and preparations for his return thither were now in progress.

11. After the War.

When Mr. Challis returned to Bulgaria in the winter of 1878–79 he found a wonderful change had been wrought by those months of conflict in 1877. The Turk had ceased to be a ruler in Bulgaria. The tasseled fez which all must wear but a year before, had given place to the more modern-looking, if less picturesque, Calpac of the Bulgarians. Legalized brigandage was a thing of the past, and five centuries of Turkish oppression had been brought to an end. The aspirations of the Bulgarians were realized. Their patriots who had pined in banishment or died on the scaffold were avenged.

It was midwinter when a Russian steam launch conveyed Mr. Challis through the floating ice of the Danube. A chilling fog pervaded the atmosphere. But a light above that of the sun seemed to have penetrated the clouds of darkness that so long had enveloped the Balkan peninsula. Only those who had witnessed its blighting effects could fully appreciate the magnitude of the revolution that had released this fairest province of Eastern Europe from the anachronism of Turkish rule.

There was much dissatisfaction on the part of the Bulgarians with the action of the Berlin Conference in separating the people on two sides of the Balkans which were one in race and aspirations, and had been rendered doubly so by the fierce conflict among the clouds at Shipka Pass, where Bulgarian soldiers, permitted to meet in equal combat with the Turks, had fully demonstrated the validity of their claim to national existence.

The northern province had been fully recognized as the Principality of Bulgaria, and upon their new-fledged

statesmen devolved the mighty responsibility of forming a constitution. Prince Dondookoff Karsakoff, the Russian Provisional Governor, had prepared a draft of a constitution for the guidance of the convention which, though in the main liberal, was behind the age in some of its features. The convention met in the early spring in the ancient capital Tirnova, and proceeded to form a constitution which recognized the largest measure of personal liberty consistent with the stability of the government. In the draft submitted to the convention a certain amount of religious freedom was granted, but a clause was inserted forbidding "proselytism." This was stricken out, but not without a warm debate in which the clerical members—the bishops—earnestly contended for the authority of the Church, and they even threatened to withdraw from the body unless the clause in dispute were retained. Some small concessions, however, induced them to retain their seats, and the constitution was finally adopted granting the fullest degree of religious liberty.

Naturally the mission, always feebly manned and never having owned a foot of real estate, was sadly demoralized by the war. A few members remained in Rustchuk, Sistof, and Orchania. In Loftcha they had nearly all been slaughtered by the Turks. Services were re-opened in Sistof, Orchania, and Loftcha, but all in straitened quarters and obscure neighborhoods, the best that could be done with the means at the disposal of the missionaries. Tirnova, Gabrova, and Selvi were occupied tentatively and two colporteurs were put into the field. Congregations were small, but considerable attention was attracted by the evident intention of the mission to assume a more aggressive attitude. At Ga-

brova persecution was violent, but everywhere sensible people recognized the right of the mission to exist and labor for the conversion of the masses.

Two missionaries, Challis and Lounsbury, four Bulgarian preachers, two colporteurs, and one helper were called together for the Annual Meeting, which convened September, 1879, and in the absence of a Bishop was presided over by Superintendent Challis. The Sunday services of this session were remarkable for spiritual fervor and enthusiasm. The colporteur had been very successful in selling books and Scriptures, and all were hopeful of larger results in the near future. But the twenty years of previous history, while fruitful in their influence on the common mind of Bulgaria, had been largely dissipated by not acquiring real estate, and also by working without adequate force or continuity of effort. This indifference had been communicated to the whole work, and proved more difficult to overcome than was then supposed.

The missionaries gathered again under the call of Bishop Merrill at the Annual Meeting, September 20, 1880, with good hope and full of enthusiasm. Two missionaries had been added to the force. Bishop Merrill entered heartily into the plans of the mission, and they were cheered by the presence of several other visiting friends. With a larger staff than ever before, the mission seemed to have entered upon a hopeful era. Congregations had increased; new members were being added; schools were about to be established, and permanence seemed assured, notwithstanding the threats that were already reaching the mission from the "Holy Synod" at St. Petersburg.

The opposition at Selvi was intense, even extending

to intimidation of probationers from attendance on Sabbath worship. Yet Mr. Gabriel kept the people aware of his presence by visitation from house to house. At Gabrova fierce persecution was followed by the coldest indifference. It was situated in the Balkan region, among a rural population, yet was the educational center of Bulgaria. The school was large and prosperous, but only preachers tinged with infidelity could be secured. There was no preacher available for the place, the demands of other localities preponderated, and it was thought necessary to withdraw from the place to concentrate effort more on other places. The fiercest opposition raged at Orchania. Mr. Demeter Ivanoff was hooted through the streets and sent out of town under arrest, yet he had induced persons to buy Scriptures in villages where friends feared for the safety of his life, and sometimes he had rooms crowded by quiet hearers with numbers standing outside to listen. But there was no Bulgarian pastor to husband this work. The book-selling colporteurs were only temporarily at one place. They sold, however, this year 1,037 copies of Scriptures and portions, 3,295 other volumes, 5,894 tracts ; a total of 10,226, an advance in sales over the year preceding of 3,978. But there was not a distinctly Methodist publication among them, for the reason that the mission had not a printing press, for which it had repeatedly appealed.

Sistof, the central station of the mission, was without property for the Girls' Boarding School and without a suitable Bulgarian teacher. A property could have been purchased for $1,400, but the appropriation was restricted to $1,200. The way being hedged up for the boarding school in Sistof, attention was turned to Troian, and after careful investigation the Annual Meeting

directed that the Superintendent remove his residence to that place and attempt the establishment of a boarding school under his own supervision. Land was cheaper there, and buildings could be secured at little more than half the cost of similar property in Sistof. Troian was as accessible from the interior towns, was surrounded by a dense rural population, physically and morally superior to that of the cities, and was located in the midst of the Balkans in a beautiful valley, with a salubrious atmosphere and pure water, while wood and provisions could be had at half the price at which they were procurable in the Danube cities. The need was of a suitable building. In October, 1880, the Superintendent accordingly moved to Troian and opened the school with a dozen pupils December 1, in, however, only a rented house.

The Superintendent presided, no Bishop being present, at the Annual Meeting in Loftcha September, 1881.

The missionaries now numbered four, with their wives, to wit: Mr. and Mrs. D. C. Challis, Mr. and Mrs. E. F. Lounsbury, Mr. and Mrs. J. S. Ladd, and Mr. and Mrs. A. R. Jones. The foreign staff of the mission had always been an uncertain factor in its working force. From 1857 to 1875 there was not an average of more than one efficient missionary continuously on the field. There were now four ordained Bulgarian preachers: Stephen Thomoff, J. I. Economoff, Gabriel Eleiff, and Stephen Getchoff. Yordaky Tswettkoff was a local preacher and Petko Ivanoff an exhorter, both of whom were appointed, however, in charge of work, the one at Plevna, the other at Orchania. Superintendent Challis, with Stephen Getchoff, was located at Loftcha, Mr. Lounsbury was assigned to Rustchuk, Mr. Thomoff and Mr.

Ladd to Sistof, Mr. Economoff and Mr. Jones to Tirnova, and Mr. Eleiff to Selvi. Part of this Bulgarian force had been educated in America and could render indispensable service, but the higher salaries paid to such—and rightly so, as it seemed to those in authority—made it impossible to recruit an adequate force from this source. It was felt that men must be raised up and trained on the soil who could live in comfort and with self-respect on such salaries as the native churches might be expected to pay, and that such a body must constitute the main part of the ministry of the country. Efforts had been, and were still, being made to raise up such a ministerial company, with what success the future history of the mission must show, it being merely said now by anticipation that some of the most successful of the evangelists and pastors of the mission have been recruited from this class, in touch with the common people, and intellectually strong enough to command their respect.

One special limitation of the spiritual advance of the mission has been quite too little accentuated—the fact that access was only had to adult people. The mission could not reach the young people of the community by reason of the civil prohibition that scholars in the public schools should attend its meetings. Those, too, in public service had to obtain permission to attend the religious services of the mission, and this was secured with difficulty. Most of the office holders were coolly indifferent to all religion and cared but little about this restriction. To them the Eastern Church was only a political institution, while to the lower classes, ignorant of the devices of priestcraft, it was a controlling force. Still there was a congregation in the mission at Rust-

chuk mainly of young men, another at Varna, still another at Sistof, where a new church edifice with a parsonage was building, and at Tirnova the house was sometimes full, and at Loftcha several young men were attending the meetings.

The year 1882 found the mission for the first time in the quarter of a century of its checkered history in possession of a Press of its own. It was now printing in Bulgarian, Binney's "Theological Compend" and "Catechism No. 1," both of which were meeting with ready sale. There was no indication of a lack of interest in Bulgarian literature, more Scriptures having been sold this year than in any previous year since the opening of the mission.

There was a small increase in membership in all places, except Sistof.

It has been stated that the Girls' Boarding School was opened at Troian in the fall of 1880; but the winter following became memorable because of open persecutions and covert intrigues with which the school was opposed, and owing to which it proved to be impossible to purchase property for its use, and though the school was maintained to the end of the year the anathemas of the bishop so terrorized the simple villagers that they were afraid to have anything to do with the missionaries. The servants employed about the mission house were driven away, the owner of the quarters which the mission had rented was offered reimbursement by the opponents of the cause if he would dispossess the missionaries, and some anticipated seeing the premises destroyed at the hands of incendiaries under the inspiration of the episcopal malediction. Of those disposed to sell property to the mission some were deterred by the popular oppo-

sition, and others demanded prices beyond the worth of the same or the ability of the mission to pay. To secure premises on rental it was necessary to advance money to finish some half-built house. The mass of the people in Troian, as in most other villages, were in the power of the few wealthy tschorbagees ("bosses"), who could turn them out of their homes at will. It was known that many persons were prevented openly avowing Protestantism through fear of these, though numbers of them, like Nicodemus, studied the Scriptures secretly.

Failing to obtain the needed land in Troian the transfer of the school elsewhere became again a necessity, and the missionaries turned to Loftcha, where an excellent site was secured before antagonism could be developed, and in the fall of 1881 the school was reopened, partly in the home of the Bulgarian pastor at Loftcha, and partly in an old, dilapidated house near by, which the missionaries put in order with their own hands and called a "Boarding Hall." Opposition was soon manifested, but the year closed with increased attendance and tokens of public favor, and an assistant teacher was obtained from the Congregational Mission.

In the winter of 1880–81, a few weeks subsequent to the opening of the Girls' School, Mrs. Jones, assisted by Mr. Economoff, opened a school for boys at Tirnova, in rented quarters, and they immediately set about finding a suitable place on which to erect a school building. A fanatical ex-priest, then prefect-governor of Tirnova District, used his influence to prevent parties completing the sale to the mission, and after a year's effort they felt constrained to abandon Tirnova, greatly to the regret of many of the best citizens of the place. The following year the Annual Meeting, presided over by Bishop Fos-

ter, as we shall see, decided on the removal of this school to Sistof, where the mission had just completed the erection of a church and parsonage in one building, and in which a temporary schoolroom could be had, with desirable property adjoining for sale, which it was anticipated might be secured. The school was accordingly established here in November, where it found a permanent home.

Preparations were begun in February for the erection of buildings on the lots purchased. This was the signal for the outbreak of another storm of opposition. The whole of the spring months was spent in a contest with the local authorities, led on by the fanatical bishop. After much correspondence, a month spent at the capital, and many disappointments, permission was granted to erect a building, calling it a "home," and making no mention of the school.

It was now midsummer, and the house must be ready before winter. A force of thirty men was put to the work, and in October the missionary moved his family into the house.

The building was of brick, 30x60 feet, and two stories besides a basement for kitchen and dining room and a large sleeping room in the attic. On November 1 the school was opened. A day or two before this the city engineer had appeared on the scene with orders to stop the work on a legal quibble, which, though without foundation, would have kept us from finishing it that year. He was surprised to find the missionaries living in the building, and their carpenters just getting ready to clear out the schoolroom for occupancy. The feeling of relief experienced at thus getting the institution housed free from the endless annoyances of rented

quarters can only be appreciated by those who have had a like experience.

12. Persecutions.

No history of the checkered work in Bulgaria would be complete that did not touch upon the various persecutions it has endured. In a general sense there had always been persecution. No convert was ever won without passing through the fire. Every kind of petty opposition was tried, and not infrequently resort was had to personal violence. Boycotting was practiced in many cases and sometimes with effect—either in frightening the convert or in ruining his business.

To leave the Bulgarian Church seemed to the mass of the people like renouncing their Bulgarian citizenship. The union of Church and State, a matter of course to the people of eastern Europe, was doubly significant to the Bulgarians. While their system of doctrine is that of the eastern Orthodox or Greek Church, and boasts its antiquity, their Church organization is of yesterday, and is connected with the most glorious period of their recent national history. It was officially promulgated by imperial proclamation in 1870, and was among the first substantial fruits of their agitation for national autonomy. Their bishops were their official representatives before the Turkish authorities. Their church edifices, hitherto built low and in obscure localities, or even half under ground, and surrounded by high fences to prevent their offending the eye of their Mohammedan masters, were now permitted to stand out in full view, resurrected as it were from the ruins of their glorious past.

The Boys' School in Sistof was started in 1882 with a full corps of teachers and with much apparent favor on the

part of the more intelligent of the people. Our enemies, however, were alert. A small local paper was induced to act in their interest, and the ignorant elements of society were stirred up to active opposition. Recent political events were favorable to their purpose. In the summer of 1881 Prince Alexander, by a sort of *coup d'etat*, had temporarily subverted the constitution and had himself proclaimed dictator. Russian intrigue, however, was at the bottom of it all, and within a year the whole machinery of the government was in their hands. Two Russian generals controlled the cabinet, and the prince was a mere figure-head. Such was the state of affairs in the fall of 1882, when the sudden removal of the mission to Sistof made it more than usually prominent. It did not take the enemy very long to find a pretext for attacking the school. According to law the opening of new schools must be always after due notice had been given to the authorities. Such notice was given to the school inspector, but by accident or design he gave no receipt for it—a formality required of all officials in the East, and he was easily induced to deny having any official knowledge of the existence of the school. On this ground an order was issued by the Russian minister closing the school "on account of its illegal existence." The teachers in charge refused to obey an order so manifestly unjust and subversive of all guaranteed rights. But the administrative process of Russia is not embarrassed by law or precedent. The prefect came with a force of gendarmes and, entering the building (the church), declared the school closed. The teachers remonstrating, he ordered the gendarmes to seize them—the Bulgarians. This they did with fiendish alacrity, and dragged them through the streets and

thrust them into a filthy jail. He then closed and sealed the building and ordered the pupils to disperse to their homes. Meantime the rabble were gathered from the lower town, by order of the prefect, and assembled in front of the government building to make a demonstration against the heretics. Immediately it was telegraphed to the Sophia newspaper that "six hundred of the citizens of Sistof gathered before the government building and demanded the removal of the Protestants." A petition was at once addressed to the ministry setting forth the facts and praying for permission to reopen the school, and in pressing the matter upon the attention of the government the acting superintendent spent three months at the capital.

It was near the end of April—the school was closed in January—that a reply was obtained declining to grant the request "for the present." The British diplomatic agent at once informed the foreign minister that he deemed this answer unsatisfactory, and was instructed by his government that the rights of conscience were to be insisted on.

Meantime an order had been sent closing the Girls' School at Loftcha, which was obeyed under protest. During the Easter holidays, as if to make the government still more odious, some drunken men made a riotous attack upon the school building in Loftcha, breaking down the doors and frightening the girls, who were still there, though not allowed to recite. Mr. Jones, who had been temporarily placed in charge of the property, suffered some injury from the attack of the rowdies.

Matters came to a crisis when the National Assembly (Sobranza) was called together—for the forms of popular

government had been retained all the time—and the deputies whose election had been, as was supposed, duly supervised by the authorities, proceeded in a body to the palace and demanded the restoration of the Tirnova Constitution! Prince Alexander, tired of his Russian masters, surrendered at once and declared the constitution restored. The Russian generals resigned their "ministry," left the country the same day, and never were people more rejoiced at the departure of unwelcome guests. A Bulgarian ministry was organized, and once more the country was free. Within a few weeks the missionaries were permitted to reopen the schools, and the greatest persecution of their history was at an end.

In October, 1882, the Annual Meeting convened at Sistof under the presidency of Bishop Foster. Corresponding Secretary J. M. Reid, D.D., who had accompanied Bishop Foster on his visit to the missions of western Europe, also was present in continuance of the official commission laid upon him relating to special interests of the Board. Dr. Reid, in his report to the Board at New York after his return from Bulgaria, made a summary of the existing work and some suggestions of value in the forming of a judgment as to the policy of administration which had obtained in this field. He was deeply impressed with the need of high intelligence and a pure Gospel among the people of the Greek Church, a form of Christianity at all times corrupt and debasing, but here at its very worst. The Methodist Mission was the only evangelical body occupying this field, a like field south of the Balkans having been successfully worked for many years by the Presbyterian and Congregational missions. The mission now occupied four stations, though others had been entered at vari-

ous times and abandoned, by what the Secretary called a "ruinous vacillation." Colporteurs resided at two or three places besides the established stations.

His review of the history noted that several times the mission had been interrupted, once by the withdrawal of all the foreign missionary force with a view of abandoning the field, and once by a war that ravaged the country, preceded and followed by conditions that admitted of no successful mission work, the missionaries meanwhile constantly facing an ignorant, intolerant, and persecuting priesthood. Over and above these the Secretary thought the greatest cause of the small success of the mission was its "own evil administration from the beginning." He rehearsed some salient facts to confirm his view. What was accomplished in Rustchuk, which now reported a congregation of twenty-five persons, aged from twelve to forty years, with five members and six probationers, had been done despite three removals of place of worship since 1880, while the present 12x14 room occupied for service was concealed in a dwelling house located in an obscure street. It was a wonder that any adherents remained to them. Yet this was one of the most important places in the entire principality.

There were nine members and probationers and a Sunday school, though just now the priests had driven all the children out of it. The public services were held in the parsonage and a small school room. In Sistof the congregation averaged thirty-five, but a chapel was dedicated here a month before the Annual Meeting, and the congregation was afterward steadily maintained at seventy-five. Loftcha, which had suffered interruptions like the other places, had since the war gathered a small church of ten souls. It was here that in an early

period the family of Getchoff resided, one of whom was now pastor of the church at this place. The father and mother of Pastor Getchoff, one of his brothers, and his wife were all killed by the Turks during the war. A church edifice was just now completed here, the total property, however, not exceeding $3,500 in value. Not the least hopeful indication of the rising interest in Protestantism the Secretary found in the more than one hundred Bulgarians in Robert College and the evident turning of the young men of the principality toward the mission.

While the Bishop and Secretary were thus inspecting and weighing the needs and prospects of the Bulgarian Mission on the field, the General Missionary Committee at its session in November was in warm debate about the question of abandoning the mission altogether, as having brought no adequate compensation for the expenditure of men and money upon it. Motions to abandon this work were scarcely a novelty, as they had been several times before proposed, but an unusual carefulness of investigation was made now by some of the members of the Board, and a formidable array of statements were presented against making further appropriations to this mission. A more able and earnest debate by men of equal integrity of purpose to advance the cause of Christ, and conducted by men of marked ability on both sides, could scarcely be named in the history of the Missionary Society.

It was said that after long and persistent trial it had been proved to be impracticable; that the people as a whole were unfavorable to the mission, while other peoples were waiting with longing eagerness to receive the Gospel; that it was wrong to use the money where no

results were secured, while other fruitful fields demanded so much more of men and means than could be granted them; and that it was unwise, if not wicked, to maintain a mission out of mere pride which has shrunk into conspicuous failure. On the other hand, it was maintained that great victory had come to most unpromising fields of other societies after most tedious and discouraging years of failure; that the geographical and political situation of Bulgaria as a pivotal state between the great powers of Europe and Asia made it strategically of vast importance to permeate these masses with Gospel influences and principles even where no formulated results were possible; that it was unjust to argue against this mission the outlay of all its history, as it had been but four years since the present mission work could be said to be chargeable with the money outlay, because the church had been practically buried as a martyr church in the terrible Russo-Turkish war of 1877; that the Church had accepted the responsibility of this field by transfer from another society to itself; that the present policy of the mission, but five years old, had not been sufficiently tested to determine its future possibilities; that we had a church which we should not abandon after its members had followed our standard through blood and the loss of all things for conscience' sake; that the hostile attitude of the priesthood and of the rabble might be pleaded as a reason why we should not retreat, since a great question of religious liberty was at issue, and as Americans we might have peculiar advantages in such a conflict and contribute to the development of a great independent state whose legislators were desirous of religious freedom and the recognition of the equal right of all men; besides, Bulgaria was the only place where Methodism

touched the great Greek Church, and it was the entrance to the vast territory over which it was spread. The arguments and weight of influence in this great discussion preponderated against the appropriation sought to be made, but at this critical juncture a cable communication received from Bishop Foster and Secretary Reid, recommending a liberal advance in the appropriation to sustain new plans and a broader policy which had been matured at the Annual Meeting, caused the determination of the question favorably to the continuance of the mission, "without debate," for at least some few years to come, and a liberal sum of money was voted to the mission for the ensuing year. Ten thousand dollars was appropriated for the support of the missionaries and other laborers, and four thousand dollars for real estate.

Hitherto but 8 American missionaries had been sent to the field, 4 of whom were still there, and 6 wives of missionaries. Four native converts had been ordained, showing at present 8 ordained missionaries. The actual church membership numbered but 40, with 70 scholars in the Sunday-school, and there were 20 in the day schools. The real estate was valued at $4,000. The total appropriation of money and the number of missionaries were as remarkably small as were the results that could be tabulated.

The next Annual Meeting convened under the Superintendent's presidency at Loftcha September, 1883. The political outlook was more favorable than for many years previous. A combined theological school and day school had been commenced, as we have seen, at Sistof, a year ago. Citizens began to patronize the school; congregations were greatly increased; but all was not smooth advance. A small but powerful clique used its influ-

ence to crush out the mission and break up its schools. This was done by men who were seeking the subversion of the political constitution of the principality. A pretext was found that, when the missionaries notified the inspector according to law of the opening of the school, they failed to get a receipt for the notice, and so could present no written evidence that they had complied with the regulations imposed. The inspector positively denied having received such a notice, and so an order was issued by the Russian Minister of Education closing the American school at Sistof. The missionaries denied the right to do this, but the local magistrate proceeded to execute the order. The Bulgarian teachers, Mr. Thomoff and Mr. Economoff, were violently arrested and dragged to jail. The American missionaries were insulted and the house was sealed. At the same time a mob surrounded the courthouse demanding the expulsion of the missionaries from Sistof. All possible efforts were made to induce the authorities at Sophia, the capital, to permit the reopening of the school, but in vain, and presently an order was issued closing the Girls' School at Loftcha, which had been going on for three years with the knowledge of the authorities.

The mission house at Loftcha was violently attacked by the mob. The political heavens were dark. The anti-constitutional ministers, however, were ousted from power, and the whole government was concentrated in the hands of two Russian generals, doubtless by order of the Czar, the constitution was restored, and the liberal leaders restored to power.

September 28 brought a telegram from the English Consul directing the missionaries to inform the inspector of their intention to reopen the school. They proceeded

in accordance with this, and on October 1 the Sistof day school was resumed, and the Girls' School at Loftcha October 20. This matter was not, however, settled without some opposition which compelled a compromise, imposing some unpleasant conditions on the schools; but the fact remained that they were opened. There had been no direct attempt to prevent holding meetings or selling books, though in both these lines the work was less successful for a time, but advanced again rapidly with the reopening of the schools.

A considerable addition to the real estate of the mission was made at Sistof by the purchase of a large lot adjoining the one already owned, with a large Turkish house which would accommodate the school for some time to come and furnish material for a portion of a new building contemplated. Property was also bought at Rustchuk. The printing press had commenced work in June, and had printed already 135,600 pages of matter, including the Discipline and several tracts, and the "Life of Wesley" was ready for the press. The membership had not advanced, but the fact of having survived the conflict at all was a triumph.

Bishop Hurst convened the next Annual Meeting in Rustchuk October 1, 1884. The mission felt deeply the loss by death of Mr. Naidenoff, of Orchania, who had traveled over his circuit of two hundred miles, having thirty thousand inhabitants, several times in the nine months preceding his death. Eight theological students were out for their fall vacation, selling books and doing effective work as evangelists. Mr. T. Constantine and his wife were added to the mission force. The Woman's Foreign Missionary Society had now accepted the responsibility of the Girls' School at Loftcha, and had sent Miss

Linna Schenck from America to take charge of it, thus in part relieving Mr. and Mrs. Challis, who had till now had the charge of it from the beginning, though Mr. Challis continued to teach in the school. There had been fifteen boarding pupils in this school, but the new year opened with eighteen and five day pupils. Of all sections of the mission field this year the villages around Rasgard, in the Lower Danube, showed the most real interest in the truth, though it had till now been the seat of the most violent persecution.

18. War Again.

In the year 1885 came a new distraction in the form of revolution.

The province of *Eastern Roumelia*, a beautifully diversified country, lying just south of the Balkans, while essentially free to manage its own affairs, was nevertheless separated from the rest of Bulgaria, and hence dissatisfied. A plot, cleverly arranged and boldly executed, freed this province from its Turkish allegiance and placed a united Bulgaria under the control of Prince Alexander. The Turkish authorities made slight show of resistance, and the Western powers had little to say in opposition.

Not so, however, with Russia. The work had been done without her knowledge or consent, and in pursuance of the national policy of the Bulgarians, which was not popular at St. Petersburg. Her officers in the Bulgarian army were called home, and Servia, envious at the enlargement of her neighbors, was encouraged to lay claim to a slice off the western side of Bulgaria.

Deprived of the most of their officers, and their western border already invaded, the situation did not seem

promising to the Bulgarians. Their army was mostly concentrated on the Turkish frontier, two hundred miles from the point attacked by the Servians, who were already within sight of the capital. But a good genius was present in the person of Alexander. Like Joshua, he "went all night," and appeared on the field with the main body of his army at a critical juncture. A two days' battle made the village of Slionitza immortal, and turned the invader back. Then followed a series of victories, and in ten days more the Servians were humbled, and but for the timely intervention of Austria terms of peace would have been dictated by Alexander from their own capital. Patriotism was at high tide. Public schools were closed, and teachers and pupils started for the seat of war.

Loftcha was on the line of communication with the north and east of Bulgaria, and was kept in constant excitement by the forays of troops or prisoners of war and the almost hourly bulletins of victory. The Girls' School building was placed at the disposal of the Red Cross Society for a hospital, beds were prepared for the wounded, and the girls worked at preparing lint and bandages. But the war closing so soon, the wounded were cared for near the field. We were excused from carrying out our plan; but the people were none the less grateful for the practical sympathy shown by the Americans.

The Annual Meeting convened at Sistof July 10, 1885, Superintendent Challis presiding. Through all the impending political and military commotion the mission still had the attention of the people, and congregations were maintained. Rustchuk added six members and five probationers, and the most definite Christian con-

versions were shown in the experience of converts the mission had yet known. Mr. Constantine arrived at Varna to begin a mission work. Miss Clara Klaia, supported by the Woman's Foreign Missionary Society, was meeting with marked success as a Bible reader in the Lower Danube district; Miss Shenck was making a good record in the Girls' School. The Theological School, under Mr. Ladd, had an average of twenty students, with fifteen in the primary school. The Press had issued 546,400 pages and bound 1,000 volumes in cloth.

Bishop Ninde held the Annual Meeting at Loftcha September 16, 1886. There were now six Bulgarian local preachers acting as supply pastors in charge of circuits. There were four districts—namely, Lower Danube, Upper Danube, Varna, and Balkan districts.

Bishop Ninde recognized that the open opposition was less than formerly, the intelligent classes were drifting into agnosticism, with no respect for the native Church, though standing by Protestantism from motives of secular policy, and hence that the progress of the mission must for some years to come be necessarily slow. He thought the schools were doing good work, and the property of the mission was valuable.

The Mayor of Loftcha attended one of the evening services, and many young men were found in the congregations. There was a gain in members and adherents, and the bishop thought there should be no question about the permanent continuance of this mission. The Lower Danube District, "the forlorn hope of Methodism in Eastern Europe," now had heads of families who were members or probationers in Rustchuk, Bala, Bulgarski, Kosoue, Silistria, Endjekuvi, Guzeldjialan, and Suzla.

On August 15 a Methodist Episcopal church was organized at Varna, of two members who had been on probation some two months and four now received on probation. Plevna gave promise of becoming a first-class appointment. There was an increase of members at all points, an increase of adherents, an extension of the work among villages, and an increase in the spirituality of the mission.

The Annual Meeting was guided by the Superintendent as President at its session in Sistof July 10, 1887. Miss Ella E. Fincham was added to the staff of the Woman's Foreign Missionary Society workers. The Annual Meeting was the "most enthusiastic and thoroughly self-respecting body of the kind" the mission had yet convened. Six young Bulgarians, educated in the country, were now on the preaching staff, and there were in all thirty workers. There were four primary schools, and the Girls' High School, under Miss Schenck, and the Boys' Theological and Literary Institute, under Mr. Ladd, were doing good work, with increased patronage by the better class of citizens. There was encouraging progress on all districts. A young married man, converted on the Lower Danube district, was driven from his father's house, but stood firm. The members of that district contributed $160 to the general Missionary Society collection, and members were arranging to contribute one tenth of their income for the work, though they were worshiping in an old Turkish house with only a seven feet high ceiling. Many adherents at Varna, on the Black Sea district, were in hearty sympathy with the work, who yet feared to take open stand with it. Four were received into full membership and two on probation, though they, too, were worshiping in an old Turk-

ish harem, and obliged to pass through three doors to reach the audience room. The congregation at Loftcha averaged 50, and the Sunday school had reached 150 in attendance. The Girls' School had grown from 28 to 52. Over $400 was paid for ministerial support.

Bishop Mallalieu convened the Annual Meeting at Rustchuk September 12, 1888. This year was much like its predecessor—a quiet general advance all along the line, except in the press, which being old when received had now become worn out. The colporteur work of this mission had always been quietly sowing good seed over the land, and this year 2,200 Bulgarian books, 9,000 tracts, and 655 copies of Scriptures had been sold, it having from the first been the policy not to give away the literature.

Bishop Fowler held the Annual Meeting, April 22, 1889, at Loftcha. Rev. J. M. Buckley, D.D., editor of *The Christian Advocate*, and long a member of the Board at New York, visited the mission, and was present at this session of the Annual Meeting.

The year had been one of more than usual difficulty. The reduction of the appropriation weakened the aggressive power from within, while from without the mission was compelled to meet an organized attack more severe than had been experienced since 1883. A circular from the Exarch directed all the authorities, civil and ecclesiastical, to take strict measures against the spread of Protestantism and Romanism in the principality, and the bishops instructed the priests to be watchful against the free distribution of tracts and to report all attempts at proselytism. The Minister of Education issued a circular forbidding the employment of non-Bulgarian teachers in private schools, and the Minister of Justice forbade the

circulation of the "Protestant Bible" in the prisons. The Minister of War forbade the sale of Protestant books in the army, and the Minister of Public Worship bestirred himself to close the public services in places where the mission was not "recognized." The Minister of Finance discovered a new interpretation of the tax law, whereby he ordered the payment of a round income tax by *all* teachers of this mission *for the past five years!*

Tulcha, in Roumania, abandoned two years before, was reopened with a Sunday audience of forty persons. The city population numbered twenty-five thousand, one half Roumanian and Russian, one half Bulgarian. The new school building at Tirnova was publicly inaugurated September 30. A new chapel was opened December 9 at Varna, where eleven persons were received on probation. A church lot was secured at Loftcha, or at least three owners out of four of the property desired had sold, and negotiations were about concluded for the fourth section.

The Publishing House rejoiced in a new press, secured through Bishop Mallalieu, who obtained a gift of the same from some one unnamed, and its issues reached 420,000 pages, a "Church History" being one of its publications.

Bishop Warren met the Annual Meeting in its session September 10, 1890. A thousand francs, contributed locally, enabled the mission to fit up a chapel and school at Hotantza, on Rustchuk District. A mob broke up an attempt to conduct worship in Silistria, but a congregation of twenty persons was organized in another locality. The colporteur was beaten and driven out of Dobritch, on Varna District. For the first time the Lord's Supper was administered at Shumla. A week of prayer

at Loftcha resulted in several additions to the list of probationers. The young preacher at Selvi was illegally drafted into the army, being taken from his congregation of fifty persons. Four young men graduated from the Sistof school—one to teach in the national schools, one to take charge of the Press, two to work on circuits.

Stalker's "Life of Christ," four books of the Chautauqua Home College course, and new editions of the Catechism and the Discipline were among the Press issues of the year. There were now 128 members, 35 probationers, and 132 adherents, with 369 average attendance on Sabbath worship, yet there were only three church and chapel edifices, all told worth but $7,150. The local contributions aggregated $646, or $5 for each member.

Bishop Walden held the Annual Meeting in Rustchuk April 24, 1891. Rev. D. W. C. Challis, who had been connected with the mission since 1875, faithful, patient, and long suffering amidst all the varying fortunes, political, social, and ecclesiastical, which constituted the environment of the mission, being most of the time the superintendent of the mission, was now appointed President of the Literary and Theological Institute, and Rev. George S. Davis, of Nebraska, was appointed Superintendent of the mission.

Bishop Walden introduced some changes in the mission *régime*, leaving the superintendent free to perform the duties of presiding elder, and the "time limit" being applied nine men became pastors of new charges. The Bishop dedicated a beautiful stone church edifice at Rustchuk on the Sunday of Conference week. M. Delcheff, a Bulgarian, recently graduated from Drew Seminary, with his wife, was added to the staff of workers.

The Girls' High School at Loftcha had graduated twenty-five young women. The attendance on the Sistof Scientific and Theological School was thirty-three. Mr. Challis now retired to America.

14. Mission Conference Organized.

The General Conference, May, 1892, directed that the mission should become a Mission Conference, its boundaries to be those of the Principality of Bulgaria, and the central station to be at the city of Sistof, on the Danube River.

In accordance with this provision, when Bishop Joyce convened the usual annual gathering of the mission at Sistof, September 20, 1892, he organized the Mission Conference, and the proceedings were conducted correspondingly. Three pastors were ordained elders, and four preachers were ordained deacons. Several persons were converted at three "altar services" conducted by the Bishop. One convert had come a hundred miles to the meetings, and was in such a state of spiritual ecstasy that he seriously proposed drawing the Bishop through the town where he lived with six of the largest fresh-water buffaloes to be found. The proposal was compromised by the Bishop taking supper at his house. The contributions now reached $13 per member, and a Church Extension Fund had enabled them to erect a church and parsonage at Tirnova. The press was in active operation, and a monthly periodical, the *Christian World*, had reached its eighth number, with four hundred subscribers. The Tract Society subsidized its publication.

A lagoon which rendered Sistof malarious, close by the school, caused a discussion about the removal of the

school to some other place, though it now, under Dr. M. G. Vulcheff, was doing well and had many students. The Woman's Missionary Society purchased the parsonage at Loftcha, with a view to enlarging its capacity to entertain its growing number of pupils. Persecution had not ceased. The pastor at Yaidjea was cruelly beaten with clubs, which disabled him from pastoral work. The wife and child of another were torn from him, their return to him being proposed on the impossible condition to him that he renounce Protestantism.

Bishop Vincent held the Bulgaria Mission Conference at Varna August, 1893. Mr. Davis was the only American missionary on the field, the others having retired to America. The Loftcha Girls' School was in charge of Miss Kate B. Blackburn, Miss Schenck being absent in America. Two of the latest pupils admitted were daughters respectively of the mayor and the priest of a neighboring city. Plans were entertained for the fuller development of the Theological and Literary School at Sistof, now enrolling forty students.

The Superintendent declared that the mere statement that one hundred and fifty members were now enrolled could give no idea of the influence of the mission in Bulgaria. He affirmed that the greatest obstacle to the development of the mission was the lack of property as an evidence of permanency.

The incomplete report at the end of 1893 showed as follows: Circuits or stations, 15; foreign missionaries, 2; wives, 2; Woman's Foreign Missionary Society, 1; native ordained preachers, 14; native teachers, 9; other helpers, 3; members, 150; probationers, 50; children baptized during the year, 14; value of churches and

chapels, $9,125; parsonages and homes, $6,800; school, orphanage, book room, and other property, $16,300; Missionary Society collection, $120; for self-support, $130; for other purposes, $700. The Press issues of the year were 432,000 pages.

PART XI.

MISSION TO ITALY.

For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God. . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders.—2 Thess. ii, 3, 4, 8, 9.

1. Projection, 1832-1870.

THE first friend and steadfast advocate of a mission of the Methodist Episcopal Church to Italy was Rev. Charles Elliott, D. D. His researches in the preparation of his elaborate work, "Delineations of Romanism," fully persuaded him of the irremediable apostasy of Roman Catholicism. His broad intelligence and sleepless zeal burned to confront every-where, with the open Gospel, an organization so forgetful of the old ways and of revealed truth; so madly abandoned to the doctrines and inventions of men; and which, in its malign aggressiveness, threatened to subvert the liberties, to pervert the conscience, and to destroy the spiritual peace and health, of the world.

In 1832 he first began publicly to discuss the feasibility of a Methodist mission to Italy. Thenceforward, in private circles, in print, and in public discourse, he often recurred to the subject. He caused great amusement frequently in companies of ministers by his

peculiar, good-natured, and impassioned advocacy of this favorite project. On these occasions, sometimes, he graphically prophesied of the Methodist Episcopal Church as established in Rome, her enthusiastic missionaries turning the Eternal City "upside down," the Pope on his knees at the *mourner's bench* crying for mercy, and afterward recounting his experience in a class-meeting! To some minor clericals, who neither bore the world, Atlas-like, on their shoulders, nor, Elliott-like, in their hearts, these occasions passed for innocent *private theatricals*—a complacent clerical comedy!

Dr. Elliott's convictions, enthusiasm, and courage grew, however, despite dissuasive ridicule and admonitory indifference, and about April, 1850, he broke forth in such vigorous public advocacy of a mission to Italy that the project could no longer be treated as a joke, but irresolution and opposition were compelled to respond seriously. Though he labored much with influential personages, especially with Bishop Morris and Dr. Durbin, he failed to engender a conviction that the work should be undertaken. Even after he had retired from active ministerial service, and had become greatly debilitated by paralysis, he dwelt much upon his favorite theme.

In 1867, about a year before his death, writing to his son-in-law, Rev. Leroy M. Vernon, then President of St. Charles College, St. Charles, Missouri, he suggested and discussed a plan for a mission to Italy, asking Mr. Vernon how he would like to go with two or three associates to plant Methodism there. This suggestion was read respectfully, yet viewed as the final flickering of a veteran's fancy, or an ardent heart's life-long dream, which a long-lived laborious robustness had not sufficed to fulfill. Scarcely had Dr. Elliott rested "from his labors"

when providential circumstances matured the Church for action.

Rev. Gilbert (later Bishop) Haven, together with others, had long sturdily advocated an Italian mission. The Missionary Society, at its Annual Meeting, November 16, 1869, referred to the Board a proposition to institute missions in Spain, Italy, and Mexico. On January 18, 1870, the Board appointed a committee, of which Rev. Gilbert Haven was chairman, to consider and report on the above proposition. The committee presented, February 15, 1870, through its chairman, a clear, exhaustive report, which concluded thus:—

"*Resolved*, That we approve of the establishment of a mission in Italy, and the appointment of not exceeding two men to that field, the Bishop concurring, and we authorize the Treasurer to draw from the contingent fund the amount necessary to support the same."

The report, then read and laid on the table, was taken up and considered at a meeting of the Board, held September 20, 1870, and, pending a motion to adopt the resolution, the following was adopted as a substitute:—

"*Resolved*, That we approve the establishment of missions in Italy and Mexico as soon as practicable, and we earnestly call the attention of the General Missionary Committee to this subject."

The aforesaid report, treating of Italy particularly, says:—

"The Methodist Episcopal Church in Italy, with its center at Bologna, the nearest approach as yet possible to the city of apostasy, would make the Pope and his associates see, as they never otherwise will, the handwriting of God against their idolatrous counterfeit of Christianity. We shall move thence to the walls of Rome, and renew that land of apostolic labor and mar-

tyrdom—that land sacred with the blood of millions of witnesses for the faith—in the apostolic faith, in the love and joy and truth that sustained the martyrs, and made it the chosen seat for many centuries of the true Gospel. We shall, also, thus oppose the power of the Man of Sin in our own land, and hasten his downfall."

Whence it appears, that, as in Dr. Elliott's letter above cited there was a shimmer of prophecy of the missionary superintendent, so Bishop Haven's report prophetically traced the location and course of the mission itself

2. Preparation, 1871, 1872.

Early in 1871 Dr. Leroy M. Vernon, attending in New York a meeting of the Book Committee, of which he was a member, was greatly surprised by a proposition from Bishop Ames to go to Italy as a missionary. More than willing to evade so grave a task, he replied that, tethered by his two motherless children, engrossed by useful and ever-increasing labors in the St. Louis Conference, on his own part he really desired no change, certainly not to an undertaking for which he felt himself so inadequate. At the St. Louis Conference, however, in St. Louis, March 14, 1871, Bishop Ames formally appointed "Rev. Leroy M. Vernon, D.D., missionary and superintendent of the mission work of the Methodist Episcopal Church in Italy." On June 28, 1871, Dr. Vernon sailed for his missionary destination, having been united in marriage by Bishop Janes a few days prior to Miss Emily, daughter of Stephen Barker, Esq., of New York city.

Leroy M. Vernon was born near Crawfordsville, Indiana, April 23, 1838; emigrated with his parents to Iowa, in the fall of 1852, they settling near Mount

Pleasant the next spring. He entered the Iowa Wesleyan University in September, 1855; was converted in February, 1856, under the preaching of Dr. Lucien W. Berry. In June, 1860, he graduated from the above-named university, then under the presidency of Dr. Charles Elliott. He pursued theological studies in a theological department then maintained in the university, and joined the Iowa Conference September, 1860, together with his brother, the Rev. S. M. Vernon, D. D., of Pittsburgh Conference. In November, 1860, he married Miss Fannie B., daughter of Dr. Charles Elliott.

In the spring of 1862, by invitation of Simpson Chapel, later Trinity Church, he was transferred to the then Missouri and Arkansas Conference, and stationed in St. Louis. In the summer of 1863 he was chosen Professor of Greek in M'Kendree College, Ill., which he declined.

In March, 1864, he was appointed Presiding Elder of Springfield District, and pastor at Springfield, southwestern Missouri, where, amid peril of bush-whackers and marauding bands of burglarious cut-throats, and amid privation, he traveled at large, reorganizing and planting the Church in that region, desolated by war, and doing, in his estimation, almost the bravest and best work of his life, leaving eighteen pastoral charges at the close of his three years' service. Late in 1866 he was chosen President of St. Charles College, St. Charles, Missouri.

Dr. Vernon was elected a delegate from his Conference to the General Conference of 1868, held in Chicago, at which he was appointed a member of the Book Committee for the four succeeding years. From the General Conference he went directly to Europe, returning toward the close of the year. While absent in Europe

he was elected to the Chair of Latin Language and Literature in the State University of Missouri, of which he had been a curator most of the time since 1864. Though an inviting position, he finally declined the proffered professorship, feeling he dare not leave the ministry of the word for such a post.

In March, 1869, he was appointed pastor at Sedalia, Mo., where his wife died. In this year he received the honorary degree of D.D. from the Missouri State University.

Dr. Vernon went out under the following instructions from the Mission Office:—

"You go out as the pioneer missionary of our Church to Italy, and we commend you to God and the word of his grace, through whose blessing and agency alone you can hope for success in this, to us, new and untried field of missionary labor.

"You will go directly to the city of Genoa, and make that your home, and the center of your observations for the present. You will do well on your arrival to call at once on the Rev. Dr. Spencer, an able minister of our own Church, and the consular representative of our Government in that city. His long residence in that place will enable him to render you valuable service in procuring a suitable home in the city, and in otherwise promoting your welfare. His earnest love for our Church, and his discreet and wise judgment, will make him a most valuable counselor in all matters pertaining to our missionary work.

"You are expected to canvass very carefully before fixing on the place in which to locate permanently the center of our missionary operations. It is our wish and expectation that you visit several of the most promising places, taking care not to encroach on fields already

occupied by other Protestant missionaries, especially those occupied by the Wesleyan Church; and, after examining most thoroughly into all the propitious and unpropitious aspects of each of the places visited, to conclude for yourself as to the place most favorable for the center of our missions in Italy. Having done all this, we wish you then to report to this office the names of the places you have visited, their geographical position, their relation to the population of the country and to the mission stations of other Churches, and then the particular reasons which led you to decide in favor of the place chosen.

"The Bishop in charge of your mission, and the other home authorities, will then determine the question of location, and will instruct you in relation to your movements thereafter."

Our missionary, passing through London, saw there the Wesleyan missionary authorities; among others the late Rev. Luke H. Wiseman, D.D., with whom he had friendly counsels, and a good understanding in the interests of harmonious and fraternal relations between our prospective movements and their own work in Italy. They arrived in Genoa, their appointed destination, early in August, and, kindly aided by Rev. Dr. O. M. Spencer, resident United States consul, soon procured a temporary home.

Thereupon Dr. Vernon at once adopted the measures necessary to an intelligent and judicious inauguration of his work—to the planting of that ecclesiastical institution so long hypothetically projected and anticipated, and now attended and nurtured by the prayers and conquering faith of Christian thousands, the prospective growth of which, as a mighty, aggressive, soul-saving instrumentality—fitted to "spread scriptural holiness"

over classic Italy, and to flood the Eternal City and the Vatican with the knowledge of God—filled multitudes with joyous anticipations. Dr. Vernon immediately began the systematic study of Italian, of which he knew nothing. He also strove assiduously to understand the character, the condition, the thought, the aspirations of the people, the state of the Romish Church, and especially the strength, condition, and positions of all Protestant agencies established in the country, besides familiarizing himself with the country's political institutions, its measure of religious liberty, and its actual systems of national education.

After a cursory view of the field he wrote: "I feel that I am called to a very difficult task. Manifestly much needs to be done. Both the importance of the work and the difficulty of its performance have greatly grown upon me since my arrival on the field. The most formidable real difficulties, I apprehend, are but dimly, if at all, discerned at home, while some of the most generally supposed obstructions scarcely exist at all."

In pursuance of instructions above cited, Dr. Vernon, with the aim of being able to form an intelligent judgment as to a proper location of the head-quarters of our mission, early visited the cities of Turin, Milan, Parma, Padua, Verona, Venice, Ferrara, Bologna, Pisa, Leghorn, Florence, and Rome. On March 10, 1872, he sent to the Mission Rooms an "able and discriminating report" touching the field, and all those fundamental questions naturally arising at the inception of so serious and important a work. Rome was recommended as the chief seat of the mission, Florence was his second choice, Genoa the third.

Rev. Mr. Piggott, the Wesleyan superintendent, on

first meeting Dr. Vernon, proposed the union of their forces and ours in one missionary movement, to constitute one Italian Methodism, believing that such united action would be approved and sustained by the Wesleyan Missionary Society. Dr. Vernon at the time concurred in this proposal, and reported on it favorably to the Mission Rooms. But from the difficulties anticipated in reducing the plan to practice, notwithstanding its attractiveness as a theory, the proposition failed of realization. The Board steadily advised a Methodist Episcopal Mission, upon the most fraternal relations with all others.

From the first there were decided opponents of the Italian project. Nor were these quiet during those months of examination and preparation. Some of the Church journals avowed, in unmistakable terms, their opposition to the undertaking. This active opposition, the unvarnished facts and unconcealed difficulties of the field, as set forth in the superintendent's report, and doubts, perhaps, as to the wisdom of entering this field entertained by the home administration itself, delayed a decision of those preliminary questions the solution of which was absolutely necessary before any steps could be taken toward founding the mission.

An untoward coincidence was the appearance before the General Conference on May 16, 1872, of Father Gavazzi. He, in his own inimitable way, portrayed the progress of Italian evangelization, setting forth in glowing terms the achievements and importance of the native Churches, and especially of the Free Italian Church, and openly conjured our Church representatives "never to introduce the American Methodist Church into Italy." Being, in many respects, the most marked, interesting, and powerful representative of the Gospel in that land,

Signor Gavazzi seemed to embody in himself Italian Protestantism, and in its name to solemnly deprecate our entrance into Italy.

In May, 1872, a new corps of Corresponding Secretaries was placed in office, who, in view of all the circumstances, deemed it wisest to consult the new General Committee before advancing further. Weary, heavy-going months of crucial suspense to Dr. Vernon followed the General Conference, and led to earnest protests on his part against this forced inactivity. At length the meeting of the General Missionary Committee came, and with it came decision and action. Bishop Haven, given episcopal supervision of the Italian mission, sent, on December 5, 1872, the following transatlantic telegram: "Head-quarters, Bologna: Spencer coming: Rent immediately." Three hours later, by the first train, Dr. Vernon left Genoa, reaching Bologna at midnight, whence, the same hour, he reported to the Mission Rooms.

3. Planting, 1873.

The base of operations being established, active work at once vigorously began. Most serious difficulties beset the procuring of places for public services, especially places well adapted to our uses. The priests and their bigoted followers will lease, and wink at the leasing, of halls for the vilest uses, but for Protestant services never. And those whose opinions and prejudices would not prevent their renting to us were generally restrained through fear of Romanist condemnation, of a sullen persecution, and of warfare on their business and social interests. After many weeks of daily search a tolerably favorable place was engaged, and the agreement bound by a small payment. Before writings could be drawn the parish priest scented this encroachment of heresy,

and defeated our plans. Only after more than four months of diligent search, in person and by agents, did Dr. Vernon obtain possession of a suitable hall for public worship in Bologna, the head-quarters of the mission; a few days later a place was also obtained in Modena.

During this period of search our superintendent providentially came to know two good Christian Italians, not then actually preaching, but ready and anxious to evangelize their countrymen. These were Rev. J. C. Mill, of the Church Missionary Society, and Signor A. Guigou, both of whom had a good measure of experience in missionary work. After numerous interviews, and faithful and particularized conversations upon the character and spirit of our Church and the aims of our mission, these brethren, to their own great satisfaction, were received into our Church and work, with strong hopes of their usefulness.

On the 16th of June, 1873, public services in the Italian mission were begun with the opening of a hall in Modena. Signor Guigou preached a plain sermon before some sixty hearers, after which Dr. Vernon delivered a brief discourse in Italian, explaining the character and aims of our mission. On the following Sunday, June 22, the church in Bologna was inaugurated in the presence of fifty or sixty persons, Rev. J. C. Mill and the superintendent conducting the services. By the close of June work had also been commenced in Forli and in Ravenna, interesting towns in the vicinity of Bologna. Forli gave a ready, curious hearing to the word for some time; and, finally, when the multitude ceased, a goodly number, truly awakened, continued, and have been faithful until this present Ravenna was so subject to Romanist bonds that very few cared or dared to frequent our services.

Rev. F. A. Spencer, of the Ohio Conference, several years a missionary in India, was sent to Dr. Vernon's assistance, and arrived in Bologna early in January, 1873. He had a special predilection for teaching, and a decided faith in schools as effective missionary instrumentalities. To meet his preferences a school was begun in Bologna late in September, under Mr. Spencer's direction. The opening was flush and hopeful. The rush of scholars, however, as often happens, soon materially diminished; but the school went forward with fair numbers and usefulness. The General Mission Committee, after considering the subject, made no appropriation for the school's support, and it was, thereupon, closed. As there was little prospect of the development of the educational work in the near future, Mr. Spencer was recalled, and returned to the United States in the summer of 1874.

During the month of October an effort was begun to evangelize the town of Bagnacavallo by Signor B. Godino; Pescara and Chieti, also, were entered by Signor B. Malan, and Rimini by Signor Charbonnier. About the same time B. Dalmas and G. Tourn were engaged as colporteurs, who, with the word of life in hand, traversed the Romagna as *avant-couriers*, as minor John the Baptists, heralding the coming kingdom. Each and all found some willing to hear and receive the truth, but they encountered, also, many objectors, much fierce and fanatical opposition, and some outcroppings of persecuting violence. Not unfrequently Romanists, who had received the Bible, under penalty of being denied absolution were required by the priests to surrender or burn it.

During the autumn of this year Dr. Vernon made the acquaintance, and our cause the acquisition, of Signor Teofilo Gay, who had graduated from the Genevan

Theological School (*l'Oratoire*) the last year of Dr. Merle d'Aubigné's presidency. A young man of popular talents, great activity, and high culture, after preaching a year at The Hague, he had served another year as assistant pastor in a French Church in London, finding there, also, a cultured and devoted Christian wife.

Though his father, grandfather, and great-grandfather had all been ministers in the venerable Waldensian Church, his pious mother had been awakened and converted under the preaching of the saintly Charles Cook, of France; and when she saw her eldest son, so well prepared for an effective ministry, providentially enter our Church, she said, "This is the Lord's doing."

He entered Rome as the representative of the Methodist Episcopal Church, November 2, 1873. The superintendent soon joined him, to aid in procuring and fitting up a place of worship. After ten days of persistent search Dr. Vernon rented a small hall near the old Roman Forum, and within ear-shot of the Mamertine Prison, where, probably, St. Paul was incarcerated. Events soon again verified, amid these venerable historic precincts, that "the word of God is not bound." On Sunday, December 18, Mr. Gay began to unfold the message of life in the Eternal City, the hall being entirely filled.

About the same time a successful and interesting work among the Italian soldiers in Rome providentially came into the hands of the superintendent. This movement had been begun on his own responsibility by a young Italian just after being discharged from military service. It was maintained at his personal expense, and through the contributions of passing friends. But these resources were insufficient, and the existence of the work became precarious. Perceiving this state of the case, the work was taken up by Dr. Vernon, and affili-

ated with our cause. It was soon greatly re-enforced and enlarged, the now-lamented Ottonelli being added to the working force.

With the close of 1873 Methodism planted a gospel standard, also, in beautiful Florence—"the City of Flowers." The superintendent, having rented a suburban hall, Rev. A. Arrighi, who had been educated, and had long lived, in America, and had come to Italy on his own motion, with the hope of being employed in our mission, was put in charge, and inaugurated public services. The attendance was fair and the indications favorable—all too favorable for the parish priest. He, hoping to do by violence what he had failed to effect by remonstrance, fanatical prophecies, and excommunications, suborned "certain lewd fellows of the baser sort" to mob the preacher and audience. This brutal scheme was effected "on time," by breaking in doors, extinguishing lights, assaulting the sexton, and an endeavor to harm Mr. Arrighi. The tumult and alarm were great, the actual damages not very serious; the day following six of the rioters were lodged in jail. As is often the case, the wrath of man was turned to the praise of God, and the cause went forward with increasing prosperity.

4. Progress, 1874–1878.

Early in 1874 Signor B. Malan transferred his labors from Piscara and Chieti to Brescello, a small town on the Po, where he found fewer difficulties and the people more accessible. Signor B. Godino was, also, sent to Faenza, near Forli, though continuing to visit occasionally his former field. The most important advance of this year, however, was the occupancy of Milan by Rev. J. C. Mill. It was well understood that this brilliant

capital of Lombardy was most difficult ground, but it was deemed a position of too much importance in every way to be neglected. At first two places of worship were taken in different parts of the city, five or six services were held each week, and the work was pressed with vigor. In the mean time Bologna had been supplied by Signor Enrico Borelli, a man of years, experience, and of no mean abilities, who, after having given good proof of himself, had been received into the Church and work.

A most noteworthy event, and one destined to have an important influence on Methodism and Protestantism in Italy, was the conversion, in July, 1874, of Professor Alceste Lanna, D. Ph., D.D., in Rome, during a visit of the superintendent to that city. Dr. Lanna was then a professor in the Appolinare, the most popular Catholic college in Rome, and but two years prior, in the face of strong remonstrances, had resigned his chair as Professor of Philosophy in the Vatican Seminary. He had long been agitated by religious inquiry, his researches had taken a broad range, and, after the opening of Rome, he had obtained some knowledge of the Gospel and its progress in the Eternal City. Any and every approach to a Protestant minister was at his peril. An open profession of the Protestant faith would have cost him literally the instant "loss of all things"—life-long associates, friends, position, bread, and abode, and whatever else ministered to life.

Presented to Dr. Vernon and Mr. Gay by a mutual friend, he frankly recounted his struggles, avowed his faith, his profound conviction, and, recognizing himself as under the influence of the Holy Spirit and the movings of Providence, he pleaded with tears for counsel, direction, and deliverance, that he might be

in some way rescued from the all-involving sea madly surging about him. Repeated interviews and extended conversations, which went searchingly over all vital points in Christian life, faith, and experience, and in ministerial work, only tended to persuade Dr. Vernon more fully of the professor's sincerity and gifts.

The first Annual Meeting of the mission was held on September 10th, at Bologna, under the presidency of Bishop Harris, with Rev. Teofilo Gay as secretary, and it was an occasion of peculiar interest. The bearing, services, and counsels of the Bishop gave new strength and impulse to the mission. Nine of the preachers had been admitted on trial in the Germany and Switzerland Conference, at Schaffhausen, July 2, of whom E. Borelli and L. Capellini, duly elected there to deacons' and elders' orders under the missionary rule, were ordained at Bologna. At the same time Bishop Harris, after personal observation of the field, transferred the head-quarters of the mission from Bologna to Rome, and instructed the superintendent to remove thither at his earliest convenience. Dr. Vernon was accordingly established in Rome by October 1, 1874.

In January, 1875, occurred in Milan the auspicious event of the conversion and introduction into the Church of Prof. E. Caporali, LL. D., son of a Viennese baroness. He was a wide-ranging, industrious student, of the German type, and already favorably known as an editor and author. Dr. Caporali had in recent years undertaken the task of writing an elaborate Encyclopædia of Geography, and all its cognate sciences, the work to number about thirty volumes, of five hundred pages each. One volume, already published, had been highly commended by the best literary and scientific authorities in Italy, France, Germany, and England. Two other volumes

were ready for the press, when, passing Via Pasquirolo one evening, his attention was attracted by the words *Conferenze Evangeliche*, seen through the open door on the wall of a well-lighted anteroom. He entered and heard the services throughout. The arrows of truth found their mark. The Spirit arrested and finally subdued him. He soon openly espoused the Gospel, and united with the Church. Speedily thereafter he abandoned his well-begun literary work, and the open highway to honorable distinction, and consecrated himself to the service of Christ; "Choosing rather to suffer affliction with the people of God."

About April 1, 1875, a station was opened in the beautiful and famous city of Perugia, midway between Florence and Rome. From the first we have had a favorable hearing, and many have joyfully embraced the word of life.

In May, Rev. Vincenzo Ravi, of Rome, united with the Methodist Episcopal Church, bringing with him his entire congregation of about forty members. Converted several years before by simply reading the Gospels, he abandoned Catholicism and the presidency of a college in Sicily, and embarking for Italy "went out, not knowing whither he went." He fell in with Protestants at Naples, and, later, at Florence, where he pursued a regular course of theology, and afterward studied a year in Scotland. There God gave him to wife a cultured Scotch lady, and, as friends, numerous zealous Christians interested in Italy. These last enabled him, to return to his country, to establish and conduct an independent work in Rome, until he and his willing people united with our cause. His little flock were well-grounded in the truth. Besides being an ardent, experienced Christian, and a watchful and industrious pastor, he is also an able and really eloquent preacher.

On the 30th of June, 1875, the preachers of the Italian mission convened in Milan, in their second Annual Meeting, under the presidency of Bishop M. Simpson. It was a delightful and memorable occasion. Dr. Vernon says: "The Bishop's counsels and services could scarcely have been more happy. His words were heard with the profoundest respect and attention." Dr. Alceste Lanna was, on this occasion, ordained deacon and elder.

Late in 1874 the Missionary Society had authorized Dr. Vernon to buy a small Catholic church in Rome, then believed to be obtainable. Just as this was seen to be impossible, unexpectedly a very eligible site for a church was advertised for sale at public auction. Dr. Vernon felt he dare not lose this providential and very rare occasion, and, though unauthorized, five days later, April 5, bid in the property. He fully explained the exceptional circumstances, the favorable conditions of purchase, and the admirable location, and the matter was heartily approved by the Mission Board.

The Missionary Society, with prompt, characteristic enterprise, appropriated the funds necessary for erecting a small church and mission residence. The work began on July 15, and was pressed with a rapidity unexampled in Italy. Every stone was laid under the gaze of resentful, curious, inquiring, wondering, or deeply interested observers. The clerical "*Osservatore Romano*" wailed out its anguish that the monks should have been chased away from their monastery, and their garden given up for the erection of a Protestant church! Priests, monks and their satellites were annoying to the utmost. The daily papers welcomed, encouraged, and praised the enterprise. The municipal architect, who, according to Italian usage, examined and approved the plans,

and watched over the rising walls, was none other than Colonel Calandrelli, one of the *Triumvirs* of the Roman Republic in 1849. He successfully confronted the clerical influence in the municipal council, which, for one pretext or another, would gladly have prevented our building.

The materials forming the roof of our church had been seasoning in Rome for ninety years, and have a history worth recounting. When the French came to Rome to maintain the tottering temporal power, those timbers were bought by papal funds for roofing their stables. The Franco-Prussian war providentially recalling the French troops, the timbers were sold to Signor Rossolini, in whose magazines they waited, finally to be lifted upon those Methodist walls, to shelter the *first* church erected in Rome for native Protestants. What strange providences were budding and leafing, a hundred years ago, in the branches of those stately trunks in the fragrant solitudes of their far-away primeval forests, and by what strange instrumentalities those hewn beams were wheeled thither to stand in protecting strength over the altar of God! It is not the first time the timbers of a stable and the firstlings of the Gospel have been in near and helpful proximity. Once again, after many centuries, Bethlehem and Rome have something in common.

Immemorial usage in Rome, at the roofing of a new building, requires the proprietor, within its walls, to feast the workmen. Thus, appositely, on the *Festa* of November 1, while Catholic multitudes were visiting cemeteries, and praying for the dead, our missionaries rejoiced in a new and true house of prayer for the living, as, with the "stars and stripes" and two Italian flags floating from the front, thirty workmen gathered within

the church about a frugal, but cheerful, repast. Among them were several musicians, and the flute, the violin, and the guitar mingled their cheerful strains with the good cheer of the feasters. At the close Rev. Dr. Lanna addressed the audience.

The St. Paul's Methodist Episcopal Church, on Via Poli, Rome, finally stood complete, and Dr. Vernon duly dedicated it to Almighty God on Christmas Day, 1875, according to the ritual of the Methodist Episcopal Church. Able sermons were preached on the occasion by Rev. Teofilo Gay, Rev. Vincenzo Ravi, and Rev. Dr. Lanna, of our mission; brief discourses were delivered by representatives of all the Italian evangelical Churches, and Dr. Vernon held an English service, in which visiting ministers of various American Churches took part. The occasion was an event of marked and peculiar interest, and drew together large audiences, enlisted the attention of all the city papers, and of the resident reporters for foreign journals, besides becoming the theme of sundry telegrams to London and other important centers.

As our congregation, near the Roman Forum, and that of Signor Ravi, were united, and together transferred to the new church, Signor Ravi was sent to Naples in the early autumn. He began preaching and collecting a few people together in his own residence while seeking a place of public worship, and soon had about him a little class of adherents. In the beginning of 1876 a small theater was rented, and, after the necessary adaptations, the minstrels were turned out and the minister brought in, the stage arose into a gospel altar and pulpit, and the pit of pleasure became God's temple and the saints' sanctuary.

Early in 1876, under Ravi's ministry, Eduardo Stasio,

St. Paul's Methodist Episcopal Church, Rome.

a young Neapolitan lawyer of good position and promise, was brought into the Church. He not only showed marked qualities and dispositions as a private Christian, but displayed a lively zeal and interest in behalf of our evangelistic work and the general cause of Christ. Before the year's close, by his own convictions and the persuasion of the brethren, he was marked and urged for the ministry. About the same time Crisanzio Bambini, identified with the Church at Perugia, was encouraged in the promptings of his own heart, and put in preparation for service in the Gospel. In July of the same year Daniele Gay, having just finished his theological course at Florence, applied to Dr. Vernon for admission into our working force. A young man of good education, classical as well as theological, of fair gifts, and of ardent piety, he was readily received, and he and Signor Bambini were sent to open a station at Terni. This city is the seat of several large government manufactories, is full of thrift and promise, a railroad center in the midst of a fertile plain, and stands at the foot of the loftiest and loveliest cascade in Europe.

Scarcely had our work begun when a migratory monk was called to demolish it by a course of sermons, vulgar pamphlets, and plenary curses. Mr. Gay answered sermons with sermons, and pamphlets with pamphlets. The work went on, and converts were added to the Church. Threatened and impending violence was stayed, disconcerted, and defeated by the uprising and resolute bearing of the liberals. The result was the expulsion of the nuns as teachers from the municipal schools, and the curtailment of Romanist influence in the city. Through Mr. Bambini an encouraging movement has been initiated, also, at Narni, near by, and the ap

pointment identified with Terni. A small society of believers there, also, bear testimony to the power of the Gospel.

During the summer of 1876 Rev. Francesco Cardin, voluntarily withdrew from the Wesleyan Mission after several years of successful labor, and sought admission among our workers. After all due counsel with his late superintendent, he was received. He was sent in August to plant our standard in Venice, "the Queen of the Adriatic," a city of one hundred and forty thousand inhabitants. It made in the sixteenth century a most brave struggle for the Reformation, and yielded in the effort to intolerant hate and flames some illustrious martyrs never to be forgotten. It has a long and most brilliant history as a republic. It is a post-Eden paradise, spoiled by Satan and time, yet a paradise; a miracle of art set in a prodigy of nature; and for all these reasons possessing a peculiar fascination for our laborers. The work was initiated amid difficulties, but there was usually a very fair hearing, and a very respectable and comforting little society established, which gave promise of greater things.

In February, 1877, our work and worker among the Italian soldiers in Rome, at Dr. Vernon's own instance, were turned over to our Wesleyan brethren. While it was a successful and interesting work, it was, also, very expensive, added comparatively few members to our regular citizen cause, to our established and growing stations, scarcely more than it will while conducted by others, and from its nature could never become itself a stable station or Church, such as would mature, develop, and consolidate into an organized congregation and a local Christian power in society. In it we were doing a good work, indeed, but for all Churches, much for them,

comparatively little for our own. It became evident that our forces might be used more directly to our own Church's advantage, and while this work was conducted by others, we might receive the advantage from it which others shared while it was sustained by us. Our Wesleyan brethren had in their large building precisely the rooms necessary for the work, little available for other uses, and could thus conduct the work for about half what it had cost us. Other less general but more influential reasons decided that it should be left to other hands. The large numbers of that Church dropping out, make a noticeable change in the statistics of the mission. In justice to the mission two hundred might be added to the membership now reported for persons converted in that congregation while it was ours, who, at their homes, scattered through the kingdom, gratefully remembered us as the bearers to them of light and truth, and reckoned themselves of us. Through this change, unanimously approved by our ministers, the mission unquestionably gained.

With a part of the means formerly devoted to the "Military Church" a flourishing station was planted in the beautiful Tuscan town of Arezzo, near Florence. Fortunately, a very favorable place of worship was obtained at the beginning, and on a long lease; otherwise the movement might have been much crippled by the priestly intrigues and fanatical bigotry encountered. Rarely has the word of life's entrance aroused such stupid replies, ridiculous accusations, and puerile threats, or created so great a heat and trembling among the dry bones of superstition. Immediately opposite our church door, across a street thirty feet wide, was painted on the house-wall a gaudy, crowned Madonna. An oil-lamp, swung before it, nightly trimmed and lighted

by the bigoted proprietor in idolatrous homage to that *bizarre* image—in fact, but a very imperfect "likeness of any thing in heaven above, or in the earth beneath, or in the water under the earth." Within the former beamed the light of life; without, flamed the pagan shrine; between was but a narrow way, and passers-by were conjured to "choose this day whom" they would serve.

Our preacher there, Baron Gattuso, brought to Christ under our ministry at Rome, was a very devoted, choice, and able man. Though yet young, he was several years an officer under Garibaldi, and followed that popular hero through many of his later perilous campaigns. After courageous and successful service for his country's unity and political redemption, he now consecrated himself to its spiritual resurrection and culture.

An Annual Meeting of the Italian mission was held under the presidency of Bishop E. G. Andrews, March 11, 1877, in Rome, and was an occasion of great interest and profit. It had been confidently expected by the preachers that an Italian Annual Conference would have been organized then and there, but on carefully examining the empowering act of the General Conference of 1876, it was seen that "authority is granted to the Bishops to organize" the Conference, and not to the Bishop presiding, nor yet to the preachers with his concurrence. As Bishop Andrews had not conferred with the Board of Bishops on the subject, he held that he was not competent to organize a conference in Italy. This result was certainly not a little disappointing and depressing to the mission. The Annual Meeting was organized under the rules for a District Conference, and limited itself to recommendations principally, which would otherwise have been made by the superintendent. The visit of Bishop Andrews was greatly appreciated.

Bishop Bowman presided at the Annual Meeting in 1878.

The General Committee, which met on November 1, 1878, appropriated $5,000 to make a payment on church property to be purchased in the city of Naples. The cause had made a great advance in the acquisition of much better places of worship at Florence, Terni, Venice, and Perugia.

With January, 1878, began the publication, on the mission's own responsibility, of a very neat and spirited monthly paper in Italian, called "La Fiaccola"—The Torch—under the editorship of Dr. Vernon. It also published the Ritual in Italian; "The Altar and the Throne," a little volume by Rev. E. Borelli, of the mission; besides some smaller matters. "The Discipline," Binney's "Theological Compend," and Dr. Whedon's "Commentary on Romans," had been translated, and much more in this line would have been done but for the lack of funds.

5. Annual Conference Organized.

The General Conference, May, 1880, authorized the erection of the Italian Mission into an Annual Conference within the following quadrennium. Bishop Merrill visited the mission in 1881, and on March 19 the Italy Annual Conference was organized in Rome, just ten years and five days after the original appointment of the Superintendent to this field.

Eventful history was made rapidly in the twenty years preceding this date. June 5, 1861, Cavour died with the words on his lips, "A Free Church in a Free State!" In 1862 Garibaldi invaded Sicily. The great victory of the liberal arms in September 28, 1862, and the wound-

ing of Garibaldi awakened the sympathy of Europe for Italy, which led Louis Napoleon, September, 1864, to agree to the withdrawal of French troops, provided Italy respected what was left of the temporal power of the Pope. But when the victory of Sedan overthrew the French empire in September, 1870, Jules Favre, at the head of the new Republic of France, declared Louis Napoleon's convention at an end, and Victor Emanuel released from his obligations to the dead empire on the ever-memorable *Twentieth Day of September*, 1870, marched into Rome and made it his capital, stripping the Pope of all territorial jurisdiction, save in the premises of the Vatican and other property assigned to him as his residence. Thus ended the struggle for the emancipation of Italy!

It will be recalled that it was a year before this event that the Methodist Episcopal Church first considered with any seriousness the propriety of attempting a mission in Italy, but it was on *September* 20, 1870, the day of the triumphal entry of Victor Emanuel into the Eternal City, the day hallowed to freedom forever in Italy. It was on the same day that the General Committee of the Methodist Episcopal Missionary Society adopted its first resolution to enter Italy. Whether the coincidence can be explained or not, September 20, 1870, stands out a marked date in the history of Italy and of the Italy Mission of the Church. It seems a thrilling story that American Methodism had now seen half the history of Free Italy, and in a single decade had reached such a stage of development which demanded a completed ecclesiastical organization under an Annual Conference.

It is little wonder that Bishop Merrill had not felt oversanguine about organizing a Conference at this

time, and that he arrived in Italy without the purpose of effecting such organization. The church was still small and had a smaller array of agencies than some others, yet it had vitality and hopefulness in large measure. The Bishop, with careful prudence and patience, investigated the entire affairs of the mission, and with unbiased judgment weighed the reasons for and objections against erecting an Annual Conference at that time. It was embarrassing to the ministers who were born; reared, converted, and ordained in Italy, to hold their ministerial relations with a foreign body of which they could know nothing but at second hand, and to be amenable to a foreign court of whose justice they might be assured, but whose familiarity with the details, which must enter into evidence, could scarcely be such as to put them in a condition to form a judgment. The whole thing was positively unintelligible to some of the Italian ministers, and more so to the membership. Coming to a deeper impression of the embarrassments of the mission government and the provisional relations of the Church in Italy to the entire economy of Methodism, and having confidence in the motives of the ministerial body, the Bishop yielded to their earnest and unanimous request and constituted the Italy Conference, which included the kingdom of Italy and those parts of contiguous countries where the Italian language was spoken. The geographical distribution of the mission at this time and the names of the ministers under appointment are of historic interest. They were as follows: Dr. Vernon, retiring of necessity from the technical office of Superintendent, became Presiding Elder of the one and only district of the Conference, in which new relation he still exercised the functions of Superintendent with the nec-

essary adjustments implied in the technical disciplinary order which came with the new state of things. The others and their stations were as follows:

Rome: Via Poli, A. Lanna; *Piazza del Esquilino*, D. Polsinelli; *Naples*, V. Ravi; *Terni*, E. Ageno; *Perugia* and *Foligno*, G. Gattuso; *Todi*, E. Caporali; *Arezzo*, C. Bambini; *Florence*, Teofilo Gay, Em. Borelli; *Pisa*, E. Stasio; *Bologna*, D. Gay; *Modena*, D. Gay; *Turin*, B. Bracchetto; *Milan*, S. Stazi. *Outside the Gate Ticinese*, G. Cavalleris; *Venice*, E. Borelli; *Military Church*, G. Benincasa; *Faenza*, *Forli*, and *Dovadola*, A. Guigou; *Asti*, G. Carboneri. The Woman's Foreign Missionary Society, which first began work in Italy in 1877 by the support of two Bible women, Sister S. Amalia Conversi and Sister Carolina Cardin, now supported five, stationed as follows: *Rome*, A. Conversi, G. Folchi; *Turin*, M. Monta; *Milan*, Camilla Stazi; *Venice*, M. Borelli.

Thirteen of this number of ministers were ordained and six were unordained preachers. The statistical returns at this epochal period showed: Members, 708; probationers, 311; average attendance on Sabbath worship, 872; Sunday-schools, 11; scholars in same, 242; churches, 2; value, $26,500; halls and places of worship, 15; parsonages, 2; value, $6,500; collected for self-support, $216.

It is significant of the obstructions to the purchase of property possible to the priesthood, and of the comparative lack of appropriations to carry this work on vigorously, that these statistics show but two church edifices; one located at Rome, the other at Florence. There was no church edifice in Naples, where there were 95 communicants struggling for existence in a city of some half million inhabitants drunken with superstition and mad

on their idols. They had no church edifice at Terni, with its 44 communicants combating the fiercest opposition of the priests of the valley of the Nera. Fifty-eight Methodist communicants were in Perugia, the capital of the province of Umbria ; 52 Methodists were in the ancient and important city of Bologna, in the fertile plane at the base of the Apennines, having a university of wide reputation identified with the ancient and modern history of Italy ; 81 Methodists were in Milan, the commercial capital of the kingdom, with a dozen more forty minutes by rail distant from Bologna at Modena ; Turin counted 123 communicants as a Methodist nucleus amid a quarter of a million people in this, the capital of Piedmont, and in one and all of these places, Methodism had become what it was without a solitary church structure which its members could call their own in which to worship, or with which to deepen the impression that Methodism had come to stay. Was ever an Annual Conference organized before with but two church edifices ?

It is not pertinent to ask why these members had not themselves contributed to the erection of houses of worship ; for, besides the insidious priestly plots and prejudices which obstructed progress, it must be borne in mind that the bulk of the Italians exhibit great poverty. Though mitigated by the climate, pauperism among the lower classes was a widespread evil. At Venice, according to reliable returns, out of a population of 130,000, 36,000 were regular recipients of official charity. In Naples the slums were vile and overcrowded. Maize bread, with thin soup of rice and pasta with a few vegetables, constituted the diet of large populations in the agricultural district of Milan and other portions of the north, and

black bread that of much of southern Italy, while wheaten macaroni and acorns were staple food in some sections. The mission had reached but slightly the rural districts, and if it reached the masses in the cities it must necessarily have to do with this impoverished condition of society. It numbered, however, among its communicants a fair proportion of well-to-do folk, some even of the relatively more wealthy and better educated, but these were taxed to attempt "self-support" under existing conditions. It must also be borne in mind that in its initial stage, owing to prejudice against sacerdotalism in general, and the greater freedom the Italian of the period might feel in a hall, the absence of formal church structures was not so great a hindrance as it would be in a different population, or at a later period of development, and even important personages were sometimes won to the truth under what in England or America would be considered forbidding conditions. Still it is little wonder that the Superintendent's report should say: "The preeminent urgent need of our Church in Italy now is respectable places of worship, plain, yet genteel chapels, having at least the general aspect and character of a place of Christian worship," and that without these, amid the gorgeous temples of Romanism, the best endeavors of himself and his devoted colleagues were "well nigh paralyzed."

The Conference session was cheered by the attendance of some prominent visitors, none of whom were more heartily welcomed than the senior Secretary of the Missionary Society, Dr. J. M. Reid. His services and intercourse with the people in his visitation of the several stations were heartily appreciated. He accompanied Dr. Vernon to Florence, where they inspected and

bought a valuable property for a church and parsonage.

The most striking event of the year—indeed, perhaps till now of the entire history of this mission—was the conversion of Monsignor Campello, a canon of the Patriarchal Basilica of St. Peter's, in Rome. He had occupied that distinguished position for fourteen years, after passing six years in the canonry of Santa Maria Maggiore. For many years he had been restless and unhappy because of serious doubts touching various doctrines and institutions of Romanism. More than three years before Count Campello and Dr. Vernon became acquainted, and as a result of their relations thereafter he was finally led to reject Roman Catholicism. On the 14th of September, in the St. Paul's Church, on Via Poli, Rome, he solemnly abjured popery in a formal letter there read and addressed to the Cardinal Archpriest of St. Peter's, Cardinal Borromeo, publicly professed a personal faith in Christ alone for salvation, embraced the Protestant religion, and entered the Methodist Episcopal Church. The fact was like the explosion of a bombshell on the threshold of the Vatican, and produced a very decided impression throughout all the kingdom of Italy and even through all Europe. He had a strong inclination to journalistic labors, and was deeply impressed that it was his providential duty to establish and direct a daily journal, to be wielded especially in the interests of the Gospel among his fellow-countrymen. Aside from the Romanist papers, there was not a single daily journal in Italy that was not either rationalistic or infidel; not one to do justice to the Protestant or evangelical principles and institutions.

Campello finally established an independent politico-

religious paper, called "Il Labaro," which for a time was a daily, then a weekly, and finally a bi-weekly.

An important step was taken this year in services held three times a week among soldiers of the Italian army in Venice, a work planned and inaugurated with consent and covert cooperation of some of the higher officers.

6. Annual Conferences, 1882-1885.

The second session of the Conference convened at Naples April 13–22, 1882, Bishop Harris presiding. Six preachers were received on trial. The Woman's Foreign Missionary Society supported a Bible woman at each of the following places: Naples, Florence, Perugia, Turin, Faenza, and Forli. A new and centrally located property had been secured for the mission at Bologna, and a new church erected at Florence, which was dedicated by Bishop Harris in June following. Signor Ravi had been removed from the ministry and had sought redress by instituting civil suit against Dr. Vernon, which however resulted in the complete vindication of Dr. Vernon by the formal decree of the Court. The monthly paper, "The Torch," ("La Fiaccola,") was suspended during 1881 to cooperate in an undenominational weekly journal, but had been resumed, and was now, as it was before, recognized as "the best evangelical paper in Italy."

The third session of the Conference was held by Bishop Foster at Turin April 12–16, 1883. Turin was one of the largest and thriftiest of the stations, and was surrounded by smaller stations at Asti and Marzano, and Monfalito, ten miles distant, whence was reached Alba, a thrifty town of fifteen thousand inhabitants. In Northern Italy considerable agitation occurred, specially

at Venice, in the form of public discussion with Romanists in defense of Protestantism. The highest local Roman Catholic dignitary, the Patriarch of Venice, himself entered the arena, reinforced by others, who, by inflammatory pamphlets and other means, roused the rabble to shout, "Death to the Protestants!" "Death to Borelli!" The latter expressed their hatred of the pastor, Enrico Borelli, who had signally sustained Protestant apologetics in this fierce controversy in pulpit and pamphlet greatly to the discomfiture of patriarch and priest

In Milan some families of the nobility welcomed the Methodist preachers. Central Italy, embracing the district of the Romagna, which had long been bitter in its hostility to religion of all forms, and was strongly communistic, was a difficult section in which to make progress, yet three stations were sustained here with encouraging success. The new church edifice at Bologna was in process of completion in the center of the city. Florence flourished in its new church building, and every month there were accessions to the church and a large number came under the influence of the mission. The superintendent esteemed its congregation the "largest, thriftiest, and most progressive" in Italy. In Southern Italy there was some advance. Foggia had accessions to its list of probationers in the face of antagonism.

In Rome six regular services were held each week. The Press had issued many volumes, such as a philosophic history of Protestant theology, by Dr. Caporali, and a dictionary of heresies, impostures, and idolatries of the Roman Catholic Church, by Rev. Teofilo Gay. Under Dr. Caporali's editorship a new Methodist "Quar-

terly Review" had been begun with the aid of the Tract Society at New York, intended to discuss grave religious questions of national and personal life in a way to arrest the attention of public instructors and the professional classes, who were weary of Catholicism or drifting into infidelity.

An incidental service rendered by some members of the missionary force connected with the census of the Protestant population is worthy of permanent record. Dr. Lanna, the Methodist pastor at Rome, was asked by the king's ministry to take a certain immediate charge of this work, to put in order the results thereof, and to accompany the report finally with such discussion as should seem to him fitting, in order to give the public definite knowledge and just views of this new element of the realm, which delicate and honorable task Dr. Lanna presented in a pamphlet, a good part of which was printed in the government reports.

Dr. Lanna had the cooperation of the superintendents and directors of other Protestant missions. The Protestant population was now estimated to be 10,400, exclusive of 30,000 resident and traveling Protestants in the kingdom—a total Protestant population in round numbers of 62,000, against 32,684 in 1861, and 58,651 in 1871. These earlier returns were however estimated, while that of 1883 was computed.

The Methodist "Quarterly Review," January, 1884, gives the following, which shows the relative growth of the American Methodist Mission in Italy: The Waldensian churches advanced, 1878–1882, from 2,530 to 3,421; increase, 991. The Free Church of Italy, 1,649 to 1,666; increase, 17. Wesleyan Methodists, from 1,276 to 1,451; increase, 175. American Methodists, (Epis-

copal,) from 437 to 707; increase, 270. Baptists of various forms, from (?) to 847; increase, 491 (?).

The fourth session of the Conference convened at Arezzo March 5, 1884. No bishop being present, Dr. Vernon presided by the election of the Conference. In the Tuscan town of Arezzo, with twenty thousand inhabitants, Dr. Vernon had cut a chapel out of a dwelling-place right over against the public museum. Two candidates were presented for admission on trial in the Conference—one a man lately from Berlin University, the other formerly an assistant priest at Naples. The Conference elected Dr. Vernon delegate to the General Conference, to meet in May in Philadelphia, with Teofilo Gay alternate, and the Lay Electoral body chose Giuseppe Varriale, of Naples, with Stephen Barker, Esq., of New York, alternate.

Chevalier Varriale had just inclosed a chapel for the church at Soccavo, where he resided, a village about two miles out of Naples, on the borders of the bay. He did not proceed to America to discharge the duty of representative in the General Conference, and Mr. Barker, a warm friend of the Italy Mission, acted in this capacity.

Rev. J. H. Hargis, pastor of Hedding Church, Jersey City, N. J., who was appointed missionary to Italy by Bishop Foss, sailed from New York December 27, 1883, arrived early in 1884, and settling his family in Rome, started for the Conference session at Arezzo. Mr. Hargis here addressed the Conference on Sunday-school work, the importance of which could scarcely be said to have been realized by the Italian preachers. In his visits to the several stations Mr. Hargis found grounds for encouragement in the work, and suggestions occurred to him as to how it might be more rapidly ad-

vanced. He saw that the priests yet had the women of Italy under their control, and urged that the Woman's Foreign Missionary Society send American women to develop more rapidly their work.

During 1884 the scourge of cholera swept over Naples, continuing for several months. Several members of the church and Sunday school died, and Mrs. H. Polsinelli, the pastor's wife suffered a pretty severe attack of the epidemic.

The fifth session of the Conference was presided over by Bishop Hurst, at Bologna, commencing April 23, 1885. Dr. Vernon had been absent part of the year in America in attendance on the General Conference, and in advancing the interests of the mission by conference with the missionary authorities. The work in Italy had, however, felt his absence, owing to special emergencies which taxed the resources of the pastors, even with the aid of Mr. Hargis to direct and inspire in Dr. Vernon's stead.

On Sunday morning of the Conference the Bishop preached by interpretation of Dr. Gay, after which he ordained seven men to deacons' orders, and in the evening five to elders' orders. On the evening of the first day of the session, (April 23,) after a sermon by Rev. Prof. Tollis, of Venice, Bishop Hurst dedicated the new church in which the Conference was convened. It was a structure with Gothic front, situated in the center of this old university city, and the audience gathered on the occasion of its consecration filled it to overflowing. It would accommodate four hundred persons, and had two good apartments of eight rooms each above the audience room. It was spoken of with admiration on all hands. Its location was as good as possible. Services were continued every evening during the week. In both

Methodist Episcopal Church in Bologna, Italy.

the ordination and dedicatory services the Bishop used the ritual in the Italian language, greatly to the delight of the people. In his address at the close of the Conference he evinced familiarity with Italian history which was also pleasing to the congregation and Conference. The Conference held three sessions a day.

Rev. Carl Scholl, of Denmark, was among the visitors who cheered the Conference during its session. The Conference learning of the severe suffering of the great American soldier, General Grant, instructed Bishop Hurst to convey to him their sincere regret for his painful illness and their high sense of appreciation of and gratitude for his friendship to United Italy, which contributed greatly to its spiritual redemption.

The novelty of Protestant missions had worn off, the reaction against sacerdotalism of the Roman Church was somewhat spent, and a general indifference to Gospel preaching had fallen on the public.

There was a general inquiry as to the next step, which some thought should be an organic union of all the Protestant Churches in Italy. The boards of the Waldensian and the "Free Church" had already agreed on conditions of union, to be sanctioned by their respective synods.

A delegated council was called in the city of Florence, participated in by the Waldensian, "Free" Church, Wesleyans, and American Methodists, to see what of a practical worth there might be in the suggestion. It is, at this day, needless to say that no such general union of forces in organic relation ensued.

All this, added to the spiritual indifference which characterized the general public, was not, however, without serious result for the time on mission development.

The Waldensian and the Free Italian Churches each maintained that it was "The" Italian Evangelical Church, the "native" evangelical Church of Italy, and had deplored the presence of "foreign" churches and of "foreign" missionaries in Italy. It will be seen, on the face of it, that all this diverted the attention of the churches from their usual order, caused doubt as to what was to be in the immediate future, and, added to the prevailing national religious indifference, made depressing conditions for the mission.

Despite these untoward events, however, much had been accomplished in several places.

In the city and suburbs of Geneva, Switzerland, was a large colony of Italians. Teofilo (afterward Dr.) Malan, while a student at Geneva, aided by some Scotch and English friends, began evangelistic work here among his fellow-countrymen. This congregation and pastor formally sought affiliation with the Italy Conference, and Mr. Malan was now admitted to membership in the same. The congregation were holding services in the old consistory, or chapel, where John Calvin first delivered his expositions on the Psalms. Dr. Abel Stevens, the distinguished Methodist historian, was at this time a member of this congregation.

The work at Foggia had been sufficiently aggressive to develop violent opposition, which in one instance was expressed by an angry mob of two thousand men, threatening the "Protestants." They were repelled by two majors of the national army.

"Children's Day" had been observed in some of the churches, and the *centenary* of the organization of the Methodist Episcopal Church was celebrated in several places, a paper being published by Pastor Conte at

Venosa, called "John Wesley," and prominence being given to the event in "La Fiaccola."

The Woman's Foreign Missionary Society began work in Italy in 1877, was supporting thirteen Italian Bible-women, and had now responded to the growing demands of the work by sending from America Miss Emma M. Hall, of Cazenovia, N. Y., to superintend the work among the women in Italy. Their most important work of this year was the establishment of a home and orphanage at Rome.

7. Annual Conferences, 1886-1887.

The sixth session of the Conference, held in Venice April 29–May 3, 1886, was presided over by Bishop Foss. Rev. J. F. Goucher, D.D., of Baltimore, a member of the Missionary Board, at its instance accompanied Bishop Foss to render assistance in the preparation of a report on sundry items of business, about which detailed information was needed, which commission was satisfactorily executed. Sunday of the Conference was an interesting occasion. At 11 A. M. Bishop Foss ordained two Italian preachers as deacons and elders under the missionary rule. At 12 o'clock Rev. Teofilo Gay interpreted for the Bishop as he preached to the people. In the evening Mr. Gay spoke on Protestant missions, a discourse prepared to refute late criticisms on their efficiency.

The Italian Mission had been founded and cared for by Dr. Vernon, who had superintended and nurtured this mission almost without American colaborers. Mr. Hargis had returned to America, and Dr. Vernon was again alone. The General Committee of November, 1884, had made provision for the sending out of the Rev.

William Burt, of the New York East Conference, who arrived on the field and was introduced to the Conference. The Conference adopted a course of study for candidates, and steps were taken to devise a plan for support of superannuated ministers, and widows and orphans of ministers.

In order not to appear to favor Roman Catholic veneration of the "Host," it had been usual in administrating the elements of the Lord's Supper, not to call upon the people to come forward to an altar, nor to kneel; but Bishop Foss, in conducting the services at this time, had the participants kneel at chairs in front of the altar. This meant far more than can well be appreciated apart from the special environment. This discernment of the difference between holy reverence in the service and adoration of the host must be developed, and there must be some time to begin the objective lesson.

The Conference was now divided into two Presiding Elders' districts—Rome, with Dr. Vernon at its head, and Milan, superintended by Mr. Burt. Several of the preachers were transferred to new appointments.

As early as 1879 Baron Gattuso opened a respectable hall in Pisa for the religious services of the mission. The attendance at first was not large, but became such as to lead the Archbishop to persuade the proprietor of the premises to promise not to renew the lease when it should expire. Without formal contract, however, the proprietor allowed the holding of services, which was, of course, a very precarious tenure. Dr. Vernon meanwhile observed an old chapel occupied by a carriage maker, which he sought to obtain. Rev. J. H. Hargis secured from a personal friend in Philadelphia, Mr. T. B. Cope, partly as gift and partly as loan without in-

terest, money needed to purchase this property. It was transformed into a chapel for the mission and formally dedicated October 1885, by the Superintendent, after an opportune sermon. It was well located, and would seat three hundred persons.

Among the accessions at Florence was a hero among evangelical Florentines, a venerable man of seventy years, a nominal Protestant for forty years, who in early life suffered a long imprisonment and was afterward exiled by the Duke of Tuscany for reading the Bible.

The seventh session of the Italy Conference was held at Pisa by Bishop Ninde in April, 1887. The records showed 28 Italian ministers and 22 stations, divided into two districts presided over by two American missionaries. The members and probationers numbered 1,200. Daniele Gay was appointed to open work at Genoa, one of the richest, most beautiful, and most important cities of Italy.

Sunday, October 10, 1886, had been a time of rejoicing at Milan. For nearly ten years the congregation had worshiped in a place which afforded no opportunity for aggressive work. Three good places had been selected, which the influence of the priests had been sufficient to prevent securing, but now a place was got in the center of the city, and a room turned into a chapel. Part of the ground floor was said to be a palace four hundred years old. The ceilings were elegantly frescoed, and by an ordinance of the city they must remain as they were. Mr. Lucias A. Hagans, of Elmhurst, Ill., and Mr. David Thomson, of Brooklyn, N. Y., made gifts which enabled them to add other decorations. Mrs. Bishop Foss contributed an Estey organ. Monday evening, October 11, a general meeting was held at which

representatives of the Waldensian, Free, and Baptist Churches made addresses of congratulation.

Persecution was rife. The mission had taken an active part in Bible colportage at various places from time to time. Among those thus engaged for several years were two members of the church of Foggia—Dei Principe and Cocca. While the latter was prosecuting his work in a mountain district he was called on by two priests, who abused him violently, tore up some of his books, and, ordering him to leave the village, said, "With a word we may have you assassinated." The colporteur, however, obtained redress of the tribunal, and the assailants were condemned to eighty-six days' imprisonment and to pay a small fine.

An incident illustrating the incessant opposition and persecution which the mission was obliged to encounter occurred at Modena, on the Milan District. Modena was an ancient city, with a population of 50,000, on the fertile plane between Secchia and Pararo Rivers, on the old Via Emilia, formerly the capital of the Duchy of Modena, now the capital of the province of Emilia. It was a place of great historic interest, having many ancient palaces. Brutus was besieged here for four months after his mutiny against Antony. It had always been a Jesuit stronghold, and was full of Roman Catholic churches and priests. There was scarcely a family not in some degree related with the priesthood. Work had been begun here in a small way with a few disciples.

The report of the Missionary Society showed that this year had been one of the hardest known for all evangelical work throughout Italy. Early in the summer the Pope, in an encyclical, uttered sentiments which were taken by many to be a proposal of reconciliation be-

tween the king and the pope, between the kingdom of United Italy and the papacy, and as foreshadowing conditions which possibly might be acceptable. A great wave of conciliatory sentiment swept over the country of a superficial character, favorable to the suggested reconciliation. Prelates, priests, and the papacy everywhere began to lift their heads, to assume their old autocratic air, and to intermeddle and dictate everywhere, as if a *plebiscite* had already restored them to their former position and power. Liberals were subjected to many molestations; Protestants were threatened and prophesied against; colporteurs were assaulted and their books were scattered, and one, an Englishman, lay in prison several days in Sardinia, where he had been cast for selling the Scriptures in an open square by the town mayor, more a priest than his brother, who wore a cassock. The members of various of our congregations were harassed by the sullen and cowardly persecution. Protestant funerals in various places were brutally assaulted, and scenes were witnessed worthy of inquisitorial times and of the Middle Ages. The auguries were anything else but favorable to the spread of the Gospel.

But the reaction soon came. There was a general outcry against the absolutist system of papal infallibility. Thus more securely than ever had been sealed the tomb of the temporal power, which now, after seventeen years, was still nauseous to Italians; thus more fully and firmly than ever was sanctioned and confirmed those institutions and liberties which alone could guarantee the existence and future of the Protestant Church in Italy.

8. Annual Conferences, 1888–1889.

Dr. Vernon presided at the eighth annual session of the Conference, held in Rome March 14–19, 1888. Twenty-four members were present. Four ministers were continued on trial, one discontinued, one made supernumerary, one superannuated, one traveling deacon passed to second class. The conviction had been growing upon the mission that, in order to secure a type of preachers essential to the class of work sought to be done, it was absolutely necessary to inaugurate measures for the education and training of ministers directly by the mission. Rev. E. S. Stackpole, of the Maine Conference, had been transferred to Italy Conference to superintend the development of a theological seminary. He had been diligently perfecting his knowledge of the Italian language preparatory to entering on his duties at Florence, where it was decided the institution should be established. Dr. Vernon was elected delegate to the next General Conference.

Better places of worship had been obtained at several places. Persecution had raged at Foggia, and Miss Hall's work at Saccavo, a suburb of Naples, had been obstructed by the fiercest threatened excommunication of parents allowing children to attend her school.

Pontedera was a thrifty Tuscan town of 10,000 inhabitants between Pisa and Florence. While Dr. J. F. Goucher and Mrs. Goucher were here in 1886 they generously provided for a chapel at this place. The local priests were able to thwart all plans looking to the accomplishment of their purpose. It was, however, at last completed and dedicated November 4, 1887. Several conversions signalized this service. Another convenient

chapel was dedicated at Perugia November 6, 1887. A cemetery with mortuary chapel at Soccavo, a suburb of Naples, deeded to the church as a gift by Chevalier Varriale, was dedicated November 1, 1887. All Saints' Day, when the people of Italy decorate the cemeteries, a procession of some five hundred people with banners of Christian associations flying marched to the scene of the public services on this occasion.

In the same month Perugia found a suitable chapel home. Perugia was one of the most delightful minor cities. It was the seat of the Archiepiscopal See of Leo XIII for many years before he became pope. The Waldensians entered the field, but soon abandoned it. Dr. Caporali began the Methodist mission work here. A good many persons converted here had gone to other places, and some had died, among whom was a distinguished author and professor of the University of Perugia, Filippo Perfetti. The society was not large. It had been obliged to occupy five different places of worship. An excellent property was at last secured, well located near the chief thoroughfare, a few yards from the Archiepiscopal chapel. A chapel was constructed in the building, on the ground floor, the floors above being converted into a comfortable parsonage with small apartments to rent. Dr. Gay preached the sermon and Dr. Vernon dedicated this chapel, and meetings were held by them throughout the following week.

In February 15, 1888, a new well-furnished and favorably situated hall was opened at Venice with a good audience on a stormy night. The Italian church at Geneva counted sixty members in an Italian population of 8,000, and they were worshiping in an old church built in the sixteenth century by Protestant refugees

from North Italy driven out by the Roman inquisition. Florence still claims the largest congregation in Italy. Palermo, the first station occupied by the mission in Sicily, had an independent church of thirty-eight members and eighteen probationers. The pastor died, and they were admitted on their solicitation to the Conference on a self-supporting basis.

Great opposition had been encountered in attempting to rent a hall in Genoa. Adria had a new hall holding three hundred persons, crowded at every service, though priests and others stood in the streets to oppose the mission school. Dr. Vernon was about to retire to America after seventeen years of service. Mr. Burt continued in charge of Milan District; Rev. G. B. Gattuso, one of the Italian ministers, becoming Presiding Elder of Rome District, vacated by Dr. Vernon's leaving the mission.

Dr. Vernon had reason to be grateful for what had been brought to pass under his leadership. The work was well initiated in all the primary cities of the country, in several of secondary grade, and in smaller towns and villages, thus including many varieties of place, people, and usages. Considering the length of time, seventeen years from the initiation of the movement, and the amount of money expended upon it, the present showing seemed highly encouraging and would compare favorably with any other Protestant advance in Italy. The Italian ministers presented a pleasing variety of gifts and attainments, numbering among the group of twenty-nine, examples of mental vigor, high culture, and exemplary devotion. The members had in numerous instances embraced the Gospel at great cost of temporal advantage, had endured grievous persecutions and loss

Methodist Episcopal Church in Milan, Italy.

of friendship, yet had humbly borne the boldest testimony and exhibited great consistency in their Christian life and external conduct.

The statistic now reported were: Members, 982; probationers, 177; local preachers, 7; churches, 6; value, $48,000; parsonages, 6; value, $13,000; Sunday-schools, 18; scholars, 457. The Woman's Foreign Missionary Society work had had from the first the supervision of Mrs. Vernon until Miss Hall's arrival and her hearty cooperation at all times. This Society now supported, under Miss Hall as directress, nine Bible women, stationed at Foggia, Forli, Milan, Pisa, Rome, Soccavo, Turin, and Venice.

Bishop Fowler met the Conference May 2–6, 1889, at Milan. Rev. T. D. Malan was transferred to the Philadelphia Conference and stationed in charge of the Italian work in that city. Drs. Lanna and Teofilo Gay were granted a location. The Methodist "Quarterly Review" ("Nuova Scienza") being discontinued, Dr. Caporali was assigned to other duties. Rev. Elmer E. Count arrived, having been transferred from the Newark Conference, and was aiding Dr. Stackpole in the Theological Seminary in which seven young men were studying for the ministry. A committee from the Italian Free Church formally requested that they be permitted to place, at their own expense, their own young men preparing for the ministry in this school. It was decided now to reduce the Presiding Elder's work to a single district, and Mr. Burt was placed in charge of it. Four men were admitted to full membership and one on trial in this Conference. On the first day of the Conference the new church edifice at Milan was dedicated. The house was packed with eager hearers; the church, seating

three hundred, could not contain more than half the congregation seeking admittance. The edifice was of stone, the dimensions of the audience-room 28x50 feet, and its cost estimated at $22,000. It was well located on the corner of Corso Garibaldi and Via Degli Angioli. The most remarkable feature of the occasion was an altar service, held on Friday night, when at the close of the sermon an invitation was given for those seeking spiritual life to come and kneel at the altar during a season of prayer in their behalf. Nine persons came forward promptly, chiefly young men, though one was a man who looked three-score. Others gave their names at the close of the service to the pastor, expressing their desire to become Christians. Dr. Stackpole, who wrote this data concerning it, added: "It is doubtful if Italy ever saw such a sight before." The interest continued through other evenings, until about one hundred in all sought peace, and thirty professed conversion.

The Woman's Foreign Missionary Society, under Miss Hall, had made a signal advance, opening its Home and Orphanage at Rome, October, 1888.

A new paper, "The Evangelist," had been begun; and the Discipline of the Church translated into Italian from the English edition of 1888 was printed, and five hundred copies sold.

The matter of schools was more and more pressing for consideration. There was a day and English school at Pontedera of 80 children, and evening schools of 106 scholars. At Palermo 22 pupils were taught by the preacher's wife, who received no salary for this work. Bishop Fowler favored, as did Dr. Stackpole and Presiding Elder Burt, the building of a grand central institution of Methodism at Rome. Rome had nearly doubled

her population in fifteen years, and the country had considerably increased its population since 1870. Rome was to Italy what Paris was to France, the center of all good and of all bad influences in the land. The Roman Church was crowding the city with schools. In 1870 there were only 5 Roman Catholic seminaries in Rome for the training of priests; now there were 15 Italian seminaries, 2 French, 3 American, 1 Armenian, 1 Bohemian, 1 German, 1 Greek, 2 English, 1 Irish, 2 Scotch, 1 Polish, 1 Asiatic, 1 Oriental, 1 Belgian, 1 Illyrian, 2 Teutonic, and 5 Jesuit; in all, 41. In 1877 there were 22 monastic houses in Rome; now there were 128. In 1870 there were only 9 clerical schools in Rome; now, 117, wholly in the hands of priests, friars, and nuns. Of a population of 405,366, 26,428 children were in the communal schools, 18,740 in the clerical, and only 384 in the evangelical and Jewish. Dr. Stackpole, reviewing these figures, asked if it was not time for the Methodist Episcopal Church, if she meant to stay in Italy and accomplish her work, to build an educational institution worthy of herself in Rome.

The country at large was undergoing a great change in the matter of general intelligence. In 1861, out of a total population of 21,777,331, there were no less than 16,999,701 "analphabetes," or persons absolutely unable to read. Of children between five and twelve years of age as many as eighty-two per cent. were in this condition, and of those between twelve and nineteen, seventy-one per cent.

Fifty-nine per cent. of married men and seventy-eight per cent. of married women were obliged to make their "mark" as a substitute for their signatures. In some parts of the country the illiterate class constituted

ninety-one per cent. of the whole. But the school system of 1870 and the compulsory attendance required by the law of 1877 had made a great change in the condition of society. The mission, perhaps with unwonted sympathy with the patriotic impulse of the nation just then freed from sacerdotal compulsory conditions, and seeking to secure a national system of public schools, may well have questioned whether it was the wiser course to institute ecclesiastical schools, rather than by all possible example and influence to foster the national movement for common schools, then in its incipiency, and facing prejudice, pecuniary limitations, and other similar odds. But whatever was wise then, new conditions had made it necessary to reopen the question as to what educational policy should be maintained in the future. In view of the present facts, was it not essential to establish not only schools for training Methodist preachers, but also for Methodist teachers and leaders of society? Should an entire system of education, from primary night and day schools up, not be now attempted in order to the best development of the mission and to meet its prospective obligations? Were there not responsibilities to be met in this direction toward the families of Methodists, numbering now a thousand communicants, with another thousand "adherents?" There was unusual force in all these questions since the law required pupils to attend Sunday-schools connected with the day-schools where they were taught week days.

9. Annual Conferences, 1890-1892.

The ninth session of the Conference was held at Bologna April 23–28, 1890, presided over by Bishop Warren. The Theological School at Florence had been or-

ganized under a regular faculty, Everett S. Stackpole being Director and Instructor in Systematic Theology; William Burt, Instructor in Pastoral Theology; E. E. Count, Instructor in English; Giacomo Carboneri, Instructor in Old and New Testament Exegesis; and Vincenzo Ravi, instructor in Church History. Ravi, at twenty years of age, was consecrated to the priesthood, and when twenty-seven was professor in a Roman seminary. He was converted and trained for three years in the Waldensian Seminary, and then spent one year in Edinburgh prior to becoming identified with the Methodist Mission in Italy.

Calls for laborers increased. Between Melfi and Venosa was a place of four thousand inhabitants, Rapolla, where the President of the Workingmen's Association led the way, and the people asked Dr. Burt to send a Christian teacher, they to provide the schoolroom and home for the same. The teacher was found and sent. Forty persons at Forenza asked for a preacher. An evening school was begun at Genoa. San Marzano, in the Piedmont hills, and Dovadola had each a day-school of twenty children. The latter place had sixty-five young men in an evening school.

A commodious chapel was opened at Turin, July, 1889. Genoa had an evening school and new quarters for the mission. The Woman's Foreign Missionary Society, under Miss Hall's superintendence, had made a signal advance since the opening of the Home and Orphanage, the attendance having doubled within the year. Several of the pupils were being trained for teachers. Miss M. E. Vickery, appointed in 1889, arrived from America to teach in the Girls' School with Miss Hall.

Bishop Walden met the Italy Conference in its tenth annual session, June, 1891. One Italian minister withdrew. The statistical report showed 229 conversions during the year, $1,022 raised for self-support, $445 for other local purposes, while they were showing their appreciation of connectional Methodism by collections for the missionary and other benevolent societies this year, contributing $238. Schools now numbered 14, with 651 scholars; the Sunday schools enrolled 583 scholars.

Methodists in Italy "die well," as elsewhere. Cavilliere Variale died at his beautiful home, at Soccavo, near Naples, February 19, 1881. It will be remembered that he had provided that the Missionary Society should be the legatee of this delightful home, estimated worth $20,000, and as having sought to secure the establishment here of a Home and Orphanage by Miss Hall similar to that in Rome.

The press had issued a "Life of Wesley" for children, translated into Italian by Mrs. Rose, of the Wesleyan Church; also the Sunday School Lessons, which were highly appreciated.

The eleventh session of the Conference was held at Pisa, October 6, 1892, by Bishop Joyce. The Bishop had visited Bulgaria and, returning, arrived at Venice September 26, where he addressed the congregation on the 27th, as he did that at Milan on the 28th. Sunday, October 2, he preached and administered the Sacrament of the Lord's Supper at Florence. At an "altar service" that evening two or three sought pardon.

The Conference session was opened with the Sacramental service. On Saturday afternoon the Bishop held a meeting, with only the members of the Conference

present. "It was a meeting never to be forgotten," was the testimony of Dr. Burt concerning it.

Rev. E. S. Stackpole retired to America, and Rev. N. W. Clark, of Frankfort, Germany, was transferred to the Italy Conference to succeed Dr. Stackpole in the presidency of the Theological School, which it was now decided to remove from Florence and establish at Rome.

"Children's Day" had been more generally observed than hitherto; Rome, Florence, Modena, Geneva, Turin, Milan, Foggia, and Canelli all participating in the occasion, and contributing a collection of $33.

The Conference specially rejoiced that property had been secured at Rome with the purpose that a general collegiate, publishing, and otherwise connectional building might be afterward erected. It was one of the most, if not really the preeminent feature of the history of the Conference year just concluded.

On the 20th day of September the liberating army entered Rome by a street which henceforth was to bear the date as its honored designation. The very street resounded with memories, as it bore the title Via Venti Settembre, (20th of September.) The Missionary Society in New York, as has been noted, on that very "20th of September" adopted its first resolution to found a mission in Italy, and on the 20th of September, 1891, the mission secured by purchase a fine property on Via Venti Settembre, in Rome, next to the War Department, and but a short distance from the royal palace. The prayer now was that God would put it into the heart of men of financial ability to give the money to erect on this site a conspicuous building worthy of the Church and the enterprises proposed to be served by it.

10. Annual Conference, 1893.

Bishop Vincent held the twelfth session of the Conference at Pisa September 7–11, 1893. Dr. Stackpole was transferred to the Maine Conference, and Rev. E. E. Count to the New York East Conference. Rev. Henry Simpson Lunn was received from the Wesleyan Conference and appointed President of Grindelwald Chautauqua in Europe. Signor Gaetano Conte was transferred to Boston to take charge of Italian work. One member withdrew from the Conference. Rev. N. W. Clark, who had been transferred to the Conference a year before from the Germany Conference, having completed his service of the academic year in Martin Mission Institute at Frankfort-on-the-Main, had arrived in Italy, and was now presented to the Conference. Three young men were received on trial, the first fruit of the Theological School. This institution, after having been inoperative for the year, being in transition from Florence to Rome, was reorganized. It was reopened in October following the Conference. E. E. Powell, who was appointed to the Italy Mission in 1890, was assigned duty as pastor in Rome and Professor of Church History and English in the school; G. Carboneri, also pastor in Rome, was assigned to the duty of Professor of Exegetical Theology; Dr. Burt, in addition to his other duties as Presiding Elder and Director of Publications, was Professor of Homiletics and Pastoral Theology; and N. W. Clark was President of the School, having besides the Department of Biblical and Dogmatic Theology. There were twelve applicants for admission, of whom but four were admitted, not because others were not worthy, but they did not come within the provision

adopted that all persons received in the school must have been employed previously at least one year under proper supervision in the regular work.

The work among Italian colonies in Switzerland had been extended to other cities besides Geneva, Mr. Scoulipnikow, a generous friend, defraying the extra expense of the same in Montreux, Vevey, and Lausanne, in each of which places there had been conversions.

The foundation stone of the new building at Rome was laid with impressive services. Dr. Burt presided. Prayer was offered by Professor Carboneri, and addresses were delivered by Bishop Vincent, Dr. Lunn, and Professor Taglialatela.

The General Conference having made provision for the organization of a Central Conference in a foreign land, composed of representatives of the several Conferences therein, the Italy Conference at this session of 1893 appointed a Committee to correspond with the other Methodist Conferences and missions in Europe for the purpose of forming some kind of union or Central Conference in Europe. The organization of such a Conference has already been recorded in connection with the work in Germany and Switzerland.

The Orphanage and Training Home of the Woman's Foreign Missionary Society, under Miss Hall and Miss Vickery, begun October, 1888, now enrolled forty children from different parts of Italy, gathered under its sheltering roof. Nearly one third of the members were from families of the mission; the others were of nominally Roman Catholic connection.

The Publishing House at Rome was doing good service. During the year 1892 it sent out 62,000 copies of the weekly paper, "Evangelista," issued a "Probationer's

Manual," "Constitution of Epworth League," 170,000 pages of tracts, and 57,000 copies of miscellaneous temporary circulars. A "Sunday School Quarterly," adopted by all evangelical denominations, had aggregated 3,000 copies of 106,000 pages. Bishop Hurst's "Outlines of Bible History" in Italian was also printed.

The reports at the Conference showed that 39 stations were occupied; 26 ministers members of the Conference, 6 local preachers, and 9 teachers employed in the work. There were 995 members and 277 probationers, making a total membership of 1,272. The 26 Sunday schools had 828 scholars and teachers, and 13 day and evening schools enrolled 554 scholars and teachers. The financial returns showed: Collected for self-support, $2,562; Missionary collection, $329; Educational Society, $63; social benevolences, $390; publications, $500—making a total of $3,884.

The review of the history of the mission, while it disclosed less apparent results than some sanguine people had hoped for at its inception, yet exhibited much reason for anticipating far more rapid growth in the future, as it was proven that Methodism was admirably adapted to the peoples of all parts of Italy. Italy had till our own time no political unity, no existence as a nation. Its history was not the history of a single people, but of cognate groups, and the Methodist Church was, at least, fairly initiated at the most prominent strategic points in this, the youngest of the greater nations of Europe.

PART XII.

MISSION TO MEXICO.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Psa. ii. 2-4.

Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.—Prov. iii. 28.

1. Introductory.

THE American and Foreign Christian Union, supported by many Christian denominations, had been for some years actively engaged in giving a pure Christianity to Mexico. Experience seemed to indicate to many that the work of evangelizing Mexico would progress more rapidly if each denomination of Protestant Christians would bring the full force of its peculiarities to bear upon the general superstitions and errors of that land. Moreover, funds were needed for the work beyond all that could be supplied by this general society; but if each denomination were to send its own missionaries into the field, and assume the responsibility and control of its own work, it was thought the interest in the mission would be increased, the funds be forthcoming, and the spiritual results be correspondingly greater. There certainly came a period in the history of this effort when several Churches of the Lord Jesus Christ felt impelled to enter Mexico each for itself.

Toward the close of the year 1872 the Baptist, Congregational, and Presbyterian Churches, in response to this conviction, entered Mexico, and the General Missionary Committee of the Methodist Episcopal Church, which met in November of the same year, made an appropriation to Mexico, with the full expectation of its being used. A like appropriation to Mexico had been made for several preceding years, under influences already spoken of in the preceding account of the mission to Italy, but the way to open the mission had not until now clearly appeared.

2. Hinderances Removed.

The wonderful events of the past twenty-five years in Mexico, including the utter defeat of the papacy in its attempts to erect a barrier on the northern frontier, beyond which the evangelical Christianity of the United States should not pass to carry the Gospel to that country, or to the thirteen States and nations that lie beyond it, and speak its language, are well known. They form one of the most manifest interpositions of the "hand of God in history" that has ever occurred, and show at what cost the Lord prepared and defended the way of his Church into the papal lands to the south of us.

It is startling to remember how few are the years since the word of God was jealously excluded from Mexico, and religious liberty denied by laws dictated by Rome; how few, since the Romish Inquisition there tortured its victims, and spiritual despotism made and unmade governments, and trampled proudly upon the dearest rights of ten millions of people! But God heard the groans and saw the sufferings of that people, and, by one of those movements of the popular mind that can be accounted for only by admitting his interposi-

tion, "the Lord stirred up the spirit" of the Mexican people. In response to the call, in 1810, of Miguel Hidalgo, the *curé* of Dolores, they arose in their might, and, after eleven long years of fierce and varying contest, they triumphed over the combined despotism of Spain and the Papacy, and gained their political independence.

Religious liberty now began to dawn. The march of the American army into Mexico in 1847, and the Holy Scriptures that were scattered in its track, with the immediate incoming of the British and Foreign Bible Society, spread light that had never before shone in Mexico, and sowed seeds, the harvest from which is appearing to-day in various portions of that land. That the Bible was favorable to freedom and human rights was generally understood. It was read, and handed around from one to another for twenty years before any missionary could enter the country, Providence being all this time preparing the way for their entering.

In due time that remarkable man, Benito Juarez, arose to power. He was a Mexican of unmixed blood, the framer of the magnificent Constitution of 1857, which proclaimed civil and religious freedom for Mexico, and thus threw open its gates for the incoming of an evangelical ministry. The nation rejoiced as if day had dawned after a long night of darkness. Slavery under the rule of the monk was all the more detested because blasphemously exercised in the name of religion, and now it was ended forever, and Mexicans were free.

But Rome was not inclined to surrender to either Providence or the people. Her European Jesuits and Ultramontanes counseled remorseless resistance and intrigue against the action of a long-suffering nation, and

promised all the aid in their power in the further desperate struggle which their cruel interference made inevitable, in order to reduce again to ecclesiastical rule and despotism a free people who had just escaped from both, after groaning under them for three hundred and fifty years. They even dared to attempt this under the eye of the Republican Government in the capital, until several of the clergy and two of the Bishops (Munguia and L'Cabastida) had to be banished by President Juarez for conspiracy against the freedom of their country. These traitors resolved to obtain, if possible, the intervention of some European power to force a Spanish monarchy upon Mexico. The religious enthusiasm of the Empress of the French was enlisted on their behalf, and her influence won over the Emperor.

A French intervention was determined upon under the pretext of Miramon's "Jecker Bonds," and the invasion took place in 1863, when it was supposed the United States, on account of the civil war, could not resist this violation of their traditional policy, so clearly announced by President Monroe. The public protest of the President of Mexico against this outrage and injustice to his country was contemptuously flung aside. A Spanish monarchy not being practicable, the Archduke of Austria was selected, and the agents of the hierarchy, who pretended to represent the nation, persuaded him that he was the free choice of the Mexican people for their Emperor. In his simplicity he believed the lying ecclesiastics, accepted the crown they offered him, and, to his own destruction, landed at Vera Cruz May 28, 1864.

But his eyes gradually opened to the desperate service which Rome expected him to fulfill for her, and his honest nature revolted against being made the tool of a

fanatical and ignorant priesthood to re-establish, by the force of foreign bayonets, a system of ecclesiastical despotism which the nation had rejected, at the cost of its best blood and much treasure. Maximilian declined the service, and sincerely wished to conciliate the liberal party by a constitutional regimen. But he was reminded that the Pope had promised success in the name of Heaven, and permanency to his throne, and that the vindication of civil and religious liberty in Mexico was no part of the business for which he had been invited to assume the empire. A coldness between him and the hierarchy was the result; but for a time he was firm.

At length the Government of Washington, resolving to vindicate the "Monroe doctrine," that no European monarchy shall extend itself to this continent, sent its intimation, in a letter from Hon. William H. Seward, Secretary of State, to the Emperor Napoleon, in such unmistakable terms, that he saw unless he recalled the French troops from Mexico a rupture between France and the United States must inevitably take place. To emphasize the letter General Sherman was ordered to the Mexican frontier.

Marshal Bazaine was at once instructed by Napoleon to withdraw the French troops from Mexico, and he did so. But the Emperor of Austria proposed to replace the French with an Austrian army, and on the 23d of April, 1866, he was informed by Mr. Seward that upon his doing so the United States' Minister, Mr. Motley, would at once demand his passports, and the Austrian Embassador at Washington would receive his. Mr. Seward declared that the intervention of Austria, or any other European power, would be considered by our Government a *casus belli*.

Deserted by Napoleon, who had sent him to Mexico, and who was unmoved by the tears and entreaties of the beautiful Carlotta, who had hastened to intercede for an arrest of the evacuation, Maximilian saw the fearful precipice on the brink of which he was standing, and soon prepared to depart. His baggage was forwarded to be put on board the Austrian frigate "Isabel," then lying in the harbor of Vera Cruz, and he actually himself reached Orizaba, on his way to the coast.

The hierarchy of Rome in Mexico resolved upon a desperate effort to save their cause. They pursued the Emperor to Orizaba, and entreated him to retain the throne, promising him an increase of his army, and $20,000,000 for its support. They induced him to call a council, the members of which they manipulated, so as to give Maximilian false representations, and inspire him with delusive hopes. The unfortunate Emperor was persuaded to return to the capital, and renew the desperate struggle of the clergy against the nation. His path to ruin was now direct.

He appointed as commander-in-chief General Leonardo Marquez, a miserable fanatic, who had reveled in the most barbarous cruelties whenever he had possessed power, and whose appellation—"the Tiger"—was a horror in Mexico. Marquez surrounded himself with men of like character with himself. The appointment was associated with the issue of that awful decree of October 3, 1865, which afterward operated against the Emperor himself and decided his fate. By this decree Maximilian withdrew the rights which the code of war always grants to an enemy, and ordered that all in arms against him, whether fighting or only belonging to the band, or any one who ever gave or sold them food or drink, or gave them shelter, were to be considered as traitors, and to be shot

without mercy within twenty-four hours of their capture. No appeal was allowed; no record of the cases to be made, except of the execution!

This decree horrified the civilized world. It was worthy of the inquisitors of Puebla and Mexico; men who, like the Thugs of India, tortured and murdered in the name of God! It is published that eleven thousand men of every rank in the Republican army, ranging from general to common soldier, were thus shot in cold blood after becoming prisoners of war! Indeed, Baron de Lago puts the number at forty thousand. Baron d'Aymard, who commanded the French in Michoacan, and who surprised the camp of the Republican general, Regulus, in his dispatch to Marshal Bazaine, stated that his men "made free use of the bayonet, and that they *had taken no prisoners!*"

General Arteaga was the first victim of this sanguinary decree. He had been twice governor of Queretaro, and held high military command under the President of his country. This honorable and venerable man, along with General Salazar and a number of other officers taken in war, was executed as a traitor and a robber; and the Imperialist who shot them, Colonel Mendez, was promoted for his deed, by Maximilian, to the rank of general!

Maximilian made his stand at Queretaro. The Republicans, gaining strength each day, approached and besieged him, as they did the capital and Puebla. His commander-in-chief, the infamous Marquez, tried to reach and relieve the latter city, but his army was met at San Lorenzo, and "dashed to pieces" by Porfirio Diaz, the present President, and Marquez escaped into the City of Mexico with only twenty panic-stricken followers.

Then came the fatal 15th of May, 1867, when Que-

retaro was taken, and Maximilian, submitting to inexorable fate, surrendered himself and his army to General Mariano Escobedo.

On the 12th of June, Maximilian was placed on trial before a court-martial, in conformity with the law of the 25th of January, 1862, and on the 14th he was condemned to die. Efforts to save his life were ineffectual, and the sentence was carried out a short distance beyond the city of Queretaro, on the morning of the 19th of June, 1867, he being in the thirty-fifth year of his age.

It was maintained that the law under which he was condemned, as well as the risk of his enterprise, must have been known to the Archduke previous to his arrival in Mexico, it being shown at his trial that he was duly warned of the danger of the enterprise by an agent of the Constitutional Government, Señor Teran, who went to Miramar, and pointed out fully to him the fearful risk of his contemplated attempt to introduce monarchy or overthrow the republican institutions of the country, and that he was assured by this gentleman that he could find no followers to sustain him when the intervention was withdrawn, and that the whole position was false as well as dangerous, and could only result in his overthrow.

In arrest of mercy there were, including that of the Governor of the State in which he was tried, the voices of the relatives and friends of the thousands of victims executed as traitors under his own fearful decree of October 3, 1865, for no other crime than defending their homes and the laws of the land against a foreign invader. Impartial and dispassionate judgment, was earnestly demanded in his case, and the Government declined to stay the course of justice, considering the future peace and unity of their country unsafe

while the Archduke survived. He, or those acting in his name, would have it in their power to put forward claims in conflict with the existing Government and institutions of Mexico. His death would close these questions forever, and leave the country free from embarrassment.

Nor was this solicitude without its painful evidence at that very hour. Marquez, by Maximilian's appointment, was governor of the capital, as well as commander-in-chief; and when Maximilian, with all his officers, surrendered, and had even sent to the capital an autograph letter requesting that there be no further effusion of blood, instead of submitting, Marquez pretended to disbelieve the news of Maximilian's surrender, and refused to deliver up the capital, which he knew he had no longer a legitimate motive for defending. Instead of this he fabricated false news of imperialist victories, and even ordered public rejoicings to be celebrated for them in the cathedral.

Though hundreds were dying daily around him from want and pestilence, as well as from the shells of the besiegers, he protracted the defense for thirty-eight days after his sovereign had surrendered, and he was without a standard under which to fight. This fanatical resistance and useless shedding of blood deepened the convictions of the Republican Government that the execution of the sentence on Maximilian was more than ever necessary to close these horrors and give the country rest.

Baron de Lago, the Austrian Embassador, who was with Maximilian in his captivity, declares that the Emperor confessed to him before his death that he knew how fearfully Marquez had compromised him, and, also, how indifferent he then was to his fate, and pronounced him a vile traitor, and the worst of men.

M. Stephenson has narrated how the monster Marquez was employed during the siege which he was protracting, extorting money from the wealthy Mexicans and the British and foreign merchants, without distinction, aiding his extortions by placing them in positions of danger from the flying shells, and refusing them food till the money he demanded was paid.

On the morning of June 21 General Porfirio Diaz took the city of Mexico, and at once brought relief and peace to the terrified and suffering people, who gladly welcomed him.

Now that resistance had ceased or been overcome, the death of Maximilian sufficed. The Republican general and his Government desired no more blood. They magnanimously allowed the foreign officers and troops of the fallen Emperor to leave Mexico unharmed, and even furnished them the means to do so. Marquez, a coward at heart, hid himself till an opportunity occurred to enable him to quit his country forever, and with him fled the last hope of the political supremacy of Romanism in Mexico. Even the exiled Catholic Bishops were permitted to return, on condition, however, of obedience to the "Laws of Reform," though they have since shown how hard they find it to obey them. But the Government, whatever section of the liberal party may have been in power, has not flinched an iota in the requirement, knowing they are sustained by the country, and must enforce these laws.

3. Retribution.

It is significant to note how the "Judge of all the earth" dealt with this conspiracy against the missionary opportunity and duty of the United States toward its immediate neighbor. The courts of Rome, Austria, and

France combined, aided by ecclesiastical treason in Mexico, had not power enough to crush that sad and patient man, that pure patriot, Juarez, who, with his faithful followers, were fighting against such odds to open their country for the evangelical missionary. Their aim was not consciously so high, but they were carried beyond themselves, and "builded better than they knew." The Lord of hosts was with them, and fought for them; and upon their proud and powerful foes he brought down the blows which dashed "them in pieces like a potter's vessel."

Manifest retribution soon overtook every one of the principals who had acted a part in that fanatical and wicked "intervention." The Pope, in whose interest it was all planned, soon after had his "temporal power and the States of the Church" wrested from him, while the city of Rome was made the capital of a constitutional monarchy, with religious freedom, and the prompt incoming of Protestant missions to prove the reality of the wondrous change. Austria was defeated by Italy, and lost her Lombardo-Venetian kingdom, and eighty-four thousand men in the struggle, and was brought to the very verge of ruin, from which she saved herself only by throwing her Concordat with the Pope overboard, and proclaiming religious liberty for all under her flag. She had to call to her aid a Protestant premier (Baron von Beust) to inaugurate and establish unexpected blessings for her people. Napoleon, more guilty, was more severely dealt with. He was crushed in his pride by Germany, and sacrificed both his throne and empire, and upon their ruins rose a Republic that guarantees true religious freedom to all France, and this, too, under the presiding genius of a Protestant statesman, M. Waddington. Maximilian, so sadly de-

ceived, surrendered his empire and his life in the very heart of the country which he came to conquer for Rome and her reactionary clergy, while the mourning widows of both Napoleon and Maximilian are to-day bearing the consequences of the sins of their husbands, far from the thrones and sacerdotal flatteries in which they relied—Eugenie an exile in a foreign land, and poor Carlotta was demented in Miramar!

4. Reforms.

The immense church properties that the hierarchy had erected at the cost, and by the unrequited toil, of the natives, were secularized and sold for the public benefit, and only a sufficient number of churches left in their hands to fairly supply the wants of existing congregations. Monasteries and nunneries were emptied, and the occupants sent to earn their living like other people.

The Congress of the nation heartily sustained their President, and went even beyond him, passing "Laws of Reform," and requiring open and honest subscriptions to them by all public functionaries. Amendments and laws were added, that relieved the nation of the presence of Romish orders and foreign ecclesiastics, of whose sincerity and loyalty they stood in doubt. Believing that nuns, sisters of charity, and Jesuits were the secret emissaries of Rome in her conspiracy against civil and religious freedom, and could not be trusted, they expelled these orders as enemies of their peace, no longer to be tolerated within their territories. And who that knows what Mexico had endured from such orders, and the hierarchy of which they are the obedient instruments, can wonder that her sons have shown this sensitiveness and vigilance, after such unparalleled sufferings?

The Mexico of to-day is, in one sense, more Protestant than any other Roman Catholic nation; for, within her entire bounds, there is no avowed nunnery or monastery, and neither monk, nun, nor Jesuit in that peculiar garb. Her priesthood are prevented from tampering with her politics; her own sons, without foreign control or perplexity, now guide her political life, and will, no doubt, defend forever the religious freedom that they have so dearly won. They welcome the evangelical missionary, and guarantee to him the protection of their constitution and laws, as he enters "the wide and effectual door" which God has so manifestly opened for him. An opportunity of usefulness, which transcends that presented in any Catholic country on earth, is here opened before the Churches of the United States, and they will be guilty before God if they do not promptly embrace it, and liberally cultivate it.

It was under such favorable auspices that the mission of the Methodist Episcopal Church in the Republic of Mexico was projected, and her first representative entered upon his duties.

3. Purchase of Property.

Rev. William Butler, D.D., of the New England Conference, whose history in India is already before our readers, was selected by Bishop Simpson in November, 1872, to proceed to Mexico, to open and superintend a mission for our Church in that country. Being, at the time, Secretary of the American and Foreign Christian Union, Dr. Butler required a few weeks to close his relations and duties to that Society, and get ready for his departure. Accompanied by a part of his family, the superintendent left New York on the 6th of February, 1873, and on his arrival at Vera Cruz, he found the rail

way from that port to the city of Mexico just opened, and traveled by it to that place. There he overtook Bishop Haven, who had preceded him six weeks. The Bishop remained with the superintendent three weeks more, and then returned to the United States, through Mexico and Texas, so as to examine the country, and report in regard to the cities where our missions might best be located to insure compactness and efficiency in the working of the mission.

In addition to the appropriation made by the General Committee in November, the Hon. Washington C. De Pauw, a generous friend, had placed at the disposal of the Missionary Society the sum of $5,000, to aid in the purchase of property, so that the mission might secure two or three centers of operation in which to commence its work. This was a great benefit, as the history of the mission shows; and its strength to-day is largely due to this fact, which enabled it to intrench itself strongly in the capital, and in the next leading city of the Republic, and to conduct its operations on its own ground and under its own roof, free from the uncertainty and expense of rented premises.

The Bishop had visited Puebla, and examined property there which was formerly part of the Romish Inquisition. This property included the chapel, and also the cells, where the victims were confined, or walled-up to die. On the secularization of the church property it had passed by purchase into the hands of Señor Adolpho Blumenkronn, a Jew, resident in that city. The Bishop and superintendent visited Puebla together, and agreed upon the purchase, and for $10,000 the premises passed into the possession of the Missionary Society of the Methodist Episcopal Church.

On returning to the city of Mexico negotiations were

Head-quarters of the Mission of the Methodist Episcopal Church, Calle de Gante, City of Mexico.

opened for the purchase of what was called "The Circus of Charini," in the "Calle de Gante." Clavijero, the Jesuit historian of Mexico, (vol. i, p. 214,) states that this property stands on the ground once occupied by the palace of the Aztec sovereign, Montezuma. So that it was on this spot that the impetuous Cortez seized the person of the Emperor, and in the name of Charles V. and the Pope confiscated his country and all his treasures to the crown of Spain: one of the most glaring acts of public robbery and wrong that the world ever witnessed. Without the shadow of right from claim or purchase, and only by the terror of the gory sword she held in her hand, did Romanism thus seize and appropriate this great palace, and in it founded the immense and wealthy Monastery of San Francisco, for the use of the monks whom she imported, and to whom was committed the obligation of Romanizing the nation which Cortez had crushed and subdued. They held it as their head-quarters for about three hundred years; and such was its extent, that it was capable of accommodating four thousand monks luxuriantly, on revenues and lands wrung from a people, who, instead of being elevated by them, through education and morality, were left in ignorance and debasement, until at last the heart of the nation turned against them, and swept them away in a fierce outburst of public indignation.

The victorious President of the Mexican Republic signed the decree that restored to his race and nation this and all the other property which Romanism had so unjustly acquired, and it was sold to pay the debts created in the mighty struggle for freedom, and for the promotion of the national welfare.

The immense premises of San Francisco were divided into lots, and the central "patio" and "cloisters." and

their surroundings, including the beautiful court formed of arches and pillars of stone carved with wonderful elegance and taste, were sold to a Mexican gentleman, who disposed of them to other parties by whom they were converted into a grand place of public entertainment, known as the "Circo de Chiarini."

The Bishop and the superintendent, while trying to obtain possession of these desirable premises, were warned that they were closely watched by the Catholic hierarchy, who were resolved to prevent, if possible, the premises from passing into the hands of Protestants. The difficulty was increased by the existence of a lease, which had eighteen months to run, and by the fact that one of the parties, whose signature was essential, was a very fanatical Romanist. The matter had to be left to the superintendent, who, after several weeks of careful and anxious negotiations, was at last enabled to bring the matter to a safe conclusion. The next thing was to effect such an arrangement with the lessee as brought the property into the hands of the Missionary Society. The Methodist Episcopal Church acquired her title by honest purchase from the Mexican people, through their Government, at a cost of $16,300.

Four months of hard toil transformed the costly court from its theatrical condition into a beautiful church; and thus, on the site of Montezuma's paganism and the institutions of Romanism, evangelical Methodism entered and held the place as the head-quarters of her missions in the Republic of Mexico. The church room within these premises was dedicated on Christmas day, 1873, about six hundred persons being present.

The premises extend one hundred and eighty feet from front to rear, are one hundred feet wide, and are situated in the best part of one of the widest streets in

the city of Mexico; so that, besides the church and vestries and class-rooms, there were a book-store and printing establishment, two parsonages, and a school-room, and, also, the orphanage and school of the ladies' mission, and a home for their missionary, with room still

CONVENT OF SAN DOMINGO.

to spare. It formed one of the most complete mission establishments in the world.

On March 13, 1873, the Rev. Thomas Carter, D.D., of the New York Conference, arrived in Mexico with his family. Having a knowledge of the Spanish language, the mission was enabled by the close of that

month to commence divine service, and a day-school in the lower rooms of a house in Calle de Lopez, city of Mexico, while waiting to secure our own premises and church. Three persons from the outside constituted our first congregation in Mexico.

Puebla was again visited, and the purchase made was legally consummated. The premises were carefully examined to ascertain in what way they could be best utilized for the purposes of a Christian mission. The injuries which they had suffered from the hands of the army and the people were considerable, so that doors, windows, and even floor beams, had been carried away, and the place greatly wrecked. But it was seen that by restoring them the chapel could be made into a neat place of worship, capable of holding nearly two hundred people, while the room below would answer for school purposes, and the apartments in a line with it be made available for an orphanage or theological seminary, while the rooms above could be turned into a comfortable parsonage, thus meeting all the present requirements of our work in this city.

The superintendent next visited the city of Pachuca, capital of the State of Hidalgo, the great mining district of that part of the Republic, where, on March 30, he preached to a congregation of English miners in the house of a Mr. Rule. He also found there a small Mexican congregation, which had been collected by a native physician by the name of Marcelino Guerrero. He encouraged the good doctor in his work, and aided him as far as he could, at the same time making arrangements to extend the work to Real del Monte, where he found a few Mexicans who desired to be instructed in evangelical Christianity.

A service in the English language was commenced in

the capital on April 27 for those who spoke that tongue. This service was held in the chapel of San Andres, which had been purchased by the Missionary Society of the Methodist Episcopal Church, South, and had been kindly loaned to us by Bishop Keener, pending the arrival of the superintendent, to be sent out on the Bishop's return to the United States. Meanwhile our superintendent made the repairs which the Bishop indicated, and also commenced Spanish services in the chapel, and so had a little congregation to hand over to the Rev. Mr. Davis on his arrival.

At the close of the first quarter our statistical report stood—four Mexican congregations in the capital, Pachuca, and Real del Monte; two English services, Mexico and Pachuca, with a total attendance of 130 Mexicans and 105 English, and, also, 13 day scholars, and 42 Sabbath scholars. We had, also, two class-meetings, with an attendance of 28 Mexicans and English.

At the close of April, 1873, Dr. Cooper, of the Episcopal Church, for many years missionary in Spain, who had been sent several months before by the American and Foreign Christian Union for Spanish work, but who had been delayed at the capital by the earnest desire of the English-speaking community, to minister to them at least for a time, concluded to unite his English congregation with ours, and give himself wholly to Spanish work, in connection with our missions. This raised the united English congregation to about sixty persons, who were glad of the arrangement, as it promised a continuance of the privilege of public worship for them. This is a most important adjunct to the mission, furnishing experienced helpers for the native work, giving it strength and support, and often aiding it with much-needed funds.

6. Tried by Fire.

The Romish hierarchy was by this time considerably aroused, and persecution began to be developed where the Papists thought they might venture upon that course. They at least wished to intimidate our missionaries and their converts. In the latter part of the month of April the massacre at Capulhuac occurred, and at once the missionaries waited upon President Lerdo, introduced by the United States Minister, Mr. Nelson, and asked for the protection which the laws of Mexico guaranteed to all persons under its flag. This was cordially promised.

Mr. Carter, early in 1874, decided to return to the United States with his family, and was allowed to do so by Bishop Simpson. This left the superintendent with only Dr. Cooper, feeble and uncertain in health, and two native helpers, to carry on the work, which was all the while extending and calling for more men to develop and guide it. Invitations poured in upon our mission from various parts of the country from earnest inquirers, who had heard of our movements, urging us to visit them and preach the Gospel, and marry them and baptize their children, and give them the word of God. They declared themselves sick of Romanism, which crushed them down and degraded them so deeply. It was asserted by intelligent Mexican gentlemen that nearly half of the people of the land were living without lawful marriage relations, and their children growing up in illegitimacy and shame to follow in the same condition of ignorance and open immorality. This was the fruit of Catholicism after an undisturbed and exclusive opportunity of three hundred and fifty years to mold the nation to its will.

All honor to the enlightened and noble men of Mexico, who, disgusted with their Church in the fearful ruin it had thus brought on their nation, resolved before God and the world that they would venture life and fortune to overthrow this ecclesiastical despotism, and lift the mass of their degraded countrymen from the depth of their misery to the light, morality, and dignity of true civilization. By such men our mission has been hailed as a welcome auxiliary. Of course, this very fact, that we have sympathizers and protectors among the public men of the liberal party, intensifies the dislike of the hierarchy to our missionaries and their converts, and this degraded clergy have only lately begun to learn, for their own sakes, the importance of letting them alone, and ceasing to stain the Church of Rome with more Protestant blood.

Toward the close of 1873 the Romish clergy were peculiarly excited and sanguinary in their disposition. Intimidation was tried and threats made. On December 9 Dr. Ramirez, of Mexico City, informed our superintendent, for the second time, that he had positive information of the formation of a society of Romish fanatics, who had marked out for assassination nine of the leading Protestants of that city, (the superintendent and our other missionaries being in the number.) Similar purposes were formed, and even carried out, elsewhere, as the brutal midnight murder of Mr. Stephens, of the Congregational Mission, and his native preacher, at Ahualulco, shows, which occurred soon after the above intimation was given. Then came the assault on and wounding some of our own people, and the burning of our church at Mixcoac, which were followed on January 26, 1875, by the horrible assassination (in their chapel, and during public worship) of nine of the Prot-

estant congregation of Acapulco, on which occasion the Rev. Mr. Hutchinson, of the Presbyterian Board, would have shared the same fate had he not been able to escape out of the fearful scene and obtain refuge on board the United States ship of war then in the harbor.

Nor is this all: the spirit of Mexican Catholicism at this time is fully shown by the deadly assault on the Rev. M. Phillips in Queretaro, the violence attempted on our own missions in Guanajuato and Puebla, with the plundering of some of our places of worship, and the murder of several of the native members of the Presbyterian missions in the stations near the city of Mexico. These, and others that might be mentioned, all occurred during a space of a few months.

At length the public papers of the country took up the matter in concert, and gave forth their denunciations of these religious murders and outrages by Romish fanatics, and boldly held the Church responsible for the deeds done in her name and by her people. One sentence from the Catholic Archbishop, Labastida, would have stopped it all; but, so far as we know, he never uttered it, nor did any of his suffragans or clergy.

One of our American poets has lately said, "Woe be to the Church which mingles human blood with her wine of sacrament, and breaks the peace of God among men.' This "woe" fully applies here, also, and the Romish Church of Mexico has the guilt and stain of some twenty recent murders of evangelical Christians upon her conscience, and must yet answer to God for every one of them.

For the present these crimes and cruelties had ceased. Some years had elapsed since the last assassination took place. The Catholic hierarchy saw these did not pay. The public denunciations and the vigi-

Puebla.

lance of the magistracy, and, as we understand, the serious representations made by our Government to that of Mexico, had all placed the life of American missionaries in such estimation and care that all the protection guaranteed by Mexican law and our treaty rights were now extended to our missionaries by the enlightened Government of the country and its subordinates, and they are allowed to labor in peace. Yet they recognized that they had "dwelt under the shadow of the Almighty," and were more indebted to the holy providence of their divine Master for their preservation than to any human arm whatever.

7. Puebla.

After anxious waiting for the help which our growing work so much required, two young missionaries (C. W. Drees and J. W. Butler, son of the superintendent) reached Mexico May 9, 1874. After they had devoted some months to the language, in January, 1875, Puebla was occupied by Mr. Drees.

This city is known as Puebla de los Angeles—Puebla of the Angels. There is a legend that during the building of the cathedral of the city the angels descended each night and raised the walls as much higher as the workmen had built them during the day, hence the designation. The city has seventeen cotton mills, several glass factories, very many flour mills, and rivals the city of Mexico itself in the number and riches of its religious establishments. At one time nineteen twentieths of the real estate of the city belonged to the Church, which became landlord, employer, banker, and money lender to a large proportion of the inhabitants. Naturally Puebla became a proverb of fanatical devotion to Rome, and its masses were but slowly affected by the recent

reform and liberal movements of the nation. In 1873 an attempt was made by Dr. Riley to establish a Protestant congregation in the city, but a mob assailed the chapel on the first Sabbath, dispersed the congregation, and compelled the preacher to fly for life. Several of the congregation were wounded, the books were burned, and the station abandoned.

Rev. Christopher Ludlow, a local preacher and a practical builder, accompanied Mr. Drees to Puebla, to direct the work of refitting the buildings. They arrived on the 13th day of January, 1875. A few days later, Doroteo Mendoza, a Bible colporteur in the employ of the American Bible Society, arrived, and placed himself under direction of the missionary.

The first two Sabbaths in Puebla passed without service. The missionary, before he left Mexico, had been warned against coming, and all the acquaintances he had formed in Puebla insisted that the enterprise was perilous and hopeless. The necessity of prudent but firm measures was apparent. A few persons, supposed to be favorable to our cause, were invited to the private rooms of the missionary on the following Sunday, but such was their fear that only two responded to the call. So with these, and Messrs. Ludlow and Mendoza, Mr. Drees prayed and read the sixtieth chapter of Isaiah, and talked about the Master's work. The next Sunday, Mr. Drees being absent, having gone to Orizaba on a special errand for the mission, the service was repeated. From Orizaba Mr. Drees went to Mexico City, and, on February 18th, returned to Puebla with the fifteen boys composing the Boys' Orphanage. Such was the condition of the orphans in Mexico City that their removal seemed an imperative necessity, and to accommodate them Mr. Drees moved into a more commodious house,

in the Calle de Estanco de Hombres, where he remained until the end of April, when the Mission House, though still in a very unfinished condition, was occupied. During this time the services became somewhat noised abroad, and the attendance increased to about twenty, besides the orphanage and *employés* of the mission. At the same time the presence of the missionaries became known to their enemies, and the air was full of threats to burn down the house over their heads, etc. With this pretext the owner of the rented house endeavored, but in vain, to eject the missionary.

That portion of the Mission House intended for occupancy as a chapel was still unfinished, and the missionary was compelled to hold meetings in a small school-room, thirty by fifteen feet. Singing was now introduced into the services, the doors thrown open, and the public invited to attend. On the first day of service after this manner an immense mob filled the market-place before the door of the place of worship, and assailed them with curses, and threats, and an occasional stone. But at midday a heavy shower came up and dispersed the crowd, in time to let the congregation go home to dinner in safety. The congregation increased so that the little school-room became packed almost to suffocation. Work was recommenced on the chapel-room, and it was soon finished, affording a room forty-five by twenty-five feet, in which the services were held for years.

On August 15, 1875, it was dedicated in the presence of a congregation of one hundred and fifty or two hundred persons. Rev. C. W. Drees preached in the morning, and Rev. J. W. Butler at night. At the first sacramental occasion one hundred persons devoutly partook of the sacred emblems. At the time of the dedication of the chapel the first steps were taken which led to the estab-

lishment of the Theological Training Class, which was not fully inaugurated until January, 1876. At this time, also, was begun the enrollment of probationers, the first of whom, to the number of sixteen, including the theological students and the school-teacher and family, were received, all of whom were admitted into full connection on April 16, 1876.

The congregations maintained at this time an attendance of about one hundred constant hearers. Early in 1876 Mr. Mendoza was removed to Mexico City. On August 20, 1875, C. Ludlow had been transferred to Pachuca.

Up to that time, and even to the present, the mission had been subject to the most virulent abuse from the Romish press, and all connected with it to frequent insult and occasional acts of violence. These last reached their climax on Shrove Tuesday, 1877, when a large mob attacked the Mission House, but, being unable to effect an entrance, at last retired. 1876 was the year of revolution, and there was a somewhat decreased average attendance; but none of the services were interrupted, and many of the members manifested a courage worthy the age of martyrs. Both the Lerdo and the Diaz Governments showed every disposition to extend to them the protection guaranteed by the laws of the land.

The exterior of the Mission House, which had remained in an unfinished condition, greatly to the injury of the work, for nearly two years, was completed early in 1877. The entire expenditure in refitting the edifice, from the beginning of 1875 to the present, had been, approximately, $5,500. One large room, very necessary to the adequate accommodation of the work, was unfinished.

The *status* of the Puebla mission in 1878 may be

to some extent indicated by the following statistics: Members in full connection, 73; probationers, 60. Sunday-school teachers, 3; scholars, 40. Boys' Orphanage, inmates, 19; boarding pupils, 2. Day school scholars, including orphans, 41. Subscribers to "*El Abogado Cristiano*," 150; to "*El Heraldo*," of Toluca, 36.

The work of this circuit promised to extend its influence to the Indian villages about it. From San Pablo del Monte there were in the school two boarding pupils and the way is opening for the establishment of work in that village, which was six miles north from Puebla. From Atzala and Santiago Tochimilco frequent delegations have been sent to invite us thither. In Los Reye the native Indians were building their own school and church, expecting the missionaries soon to carry them the bread of life. San Juan and San Salvador were making straight the paths for the coming of their Lord. A bright future seemed before Puebla.

8. Miraflores.

The way was opened into Miraflores early in 1874. The people living here were intelligent, well to do, and ready to welcome the Gospel. The first preaching-place was a room behind a store, but the wife of the owner was not favorable to the service, and took opportunity to annoy the twenty persons or more who met to worship God by feeding her pigs and poultry just outside of the door during the service, so that the attempts made at singing were often mingled with the squealing of the pigs as they contended over their food. A small room in a better location was obtained, but it was too secluded to answer the purpose.

Through all these circumstances the workers were encouraged by a devoted Christian lady to hope for bet-

ter things, and on her death-bed she arranged that $500 be given toward the erection of a little church, and her husband added a large piece of ground as his gift. Every member of the congregation contributed toward the erection, from ten cents up to ten dollars, and a beautiful church, the first regular Protestant church ever erected in Mexico, with bell, organ, and all requisites, was finished. It was dedicated by Bishop Merrill and Dr. Dashiell on Sunday, the 6th of February, 1878. A parsonage for the missionary stood on one side of the church, and another for his native preacher on the other side, all being inclosed by a neat wall—a credit to Protestantism and to the Missionary Society.

Miraflores was the head of a circuit having six appointments, and at this time was being efficiently worked by Rev. S. W. Siberts, with the aid of two native preachers.

It is a somewhat singular fact that Dr. Butler had thus had the honor of erecting the two places of worship highest on earth, belonging to the Methodist (or probably any other) Church; namely, the one at Nynee Tal, in India, at an elevation of about 6,429 feet, and this, at Miraflores, at about 7,800 feet.

9. Orizaba.

Dr. Cooper's health requiring a change to a warmer climate and a less attenuated atmosphere, and he being unwilling to return while he could labor anywhere in the mission, it was advised by his physicians that he be removed four thousand feet lower, to the city of Orizaba. In the upper story of an old convent, at this place, he commenced and carried on religious services. It was the only place that could then be obtained, on account of the bigotry of the people. For many months the doctor was exposed to the annoyance of the poor,

ignorant people, who looked on him, in consequence of the wicked representations of the Catholic priesthood, as an object to be hated and shunned He was hooted at and stoned in the street, but he endured all patiently, and labored on, till at length his health utterly broke down, and he had to return home, as there was no further prospect that, at his age, his ailments would yield to successful treatment in the climate of Mexico.

10. Guanajuato.

The Missionary Society strengthened the hands of the Mexican missionaries early in 1876, by sending two more young missionaries, Messrs. Samuel P. Craver and S. W. Siberts. This enabled the superintendent to occupy the important city of Guanajuato, about three hundred miles north of the capital. On the 9th of February the Rev. Samuel P. Craver and his wife entered upon their labors in that city. It contains seventy thousand inhabitants, and is the metropolis of a State, one of the most central in the Mexican Republic, and reputed the richest, owing to its extensive silver mines, and the beautiful agricultural region within it, known as the Bajío de Leon.

Prior to the year 1876 the cause of evangelical Christianity had obtained no foothold in the city. The agent of the British and Foreign Bible Society had, indeed, visited the place some years before and established a Bible depository, and quite a large number of Bibles and religious books had been sold, and many of the people had lost faith in Romanism. Also, two or three years previous, one of the missionaries of the Presbyterian Board, Rev. Maxwell Phillips, visited the place, and remained a few days distributing tracts, and feeling the religious pulse, but for some reason did not

commence services. When the present missionaries came to the field it was, in fact, a virgin soil. They were accompanied by Superintendent Butler and wife, and in a few days secured a house at No. 33 Calle de Belen, to be used both for chapel and parsonage.

The English residents received the new-comers cordially, but presented very dark views of Guanajuato as a field for missionary labor. All prophesied failure, defeat, and probable death

On February 13 the ministers were introduced to the Governor of the State, General Florencio Antillon, by Mr. J. H. Glass. The interview was very pleasant and satisfactory, the superintendent presenting a letter, in which he formally set forth the object of the work, and the methods to be used in its prosecution, and asked such protection as the laws guaranteed. The Governor responded heartily, and, in addition to a promise of protection, expressed his gratification with the proposed establishment of Protestantism in the city.

The presence of the missionaries in the city soon became well known, and many persons visited them to receive tracts, or to make capital out of their ignorance of the language of the people.

The distribution of tracts thus begun soon awakened quite a sensation. The Bishop of the diocese, Jose Maria de Jesus Diaz de Sollano y Davalos, visited the city, and, after an examination of the situation, issued a diocesan edict. This was published in all churches on Sunday, March 12. The effect was very marked in the more manifest hostility of the people. On Friday, 17th, a man, dispatched from the Mission House to sell some copies of the Scriptures and tracts in the street, was attacked by a mob, and, being taken by the police to the Mission House, was followed thither by the enraged

populace. Mrs. Craver was alone at the time. Mr. Craver on his return, accompanied by two friends, found, much to his surprise, the street in front of the house filled with an angry multitude. They, however, went forward and entered the house in safety, although they had to pass through the mob for some distance.

The police guarded the door, but made no attempt to disperse the mob. About eight o'clock in the evening suddenly the air was filled with yells, and a volley of stones crashed against the door and windows, and a desperate effort was made to enter the house. But at that moment an order from the Governor reached the chief of police, telling him that if he did not disperse the mob within ten minutes the troops would be ordered out. The police presented themselves in force, and the mob was driven off. According to the testimony of the commander of police, three priests were in the mob, but the chief would not permit their arrest, being himself in sympathy with the mob. The missionaries suffered no personal harm, and, with thankful hearts, poured forth their praises to God for his loving providence in their complete preservation.

On March 30 the Mexican preachers sent by Dr. Butler, namely, Francisco Aguilar and Jesus Ramirez, reached Guanajuato, and it was determined to begin services at once. On April 1 the Governor was informed that public worship was to be held the following day. A few friends were advised of the meeting, which was to be held in the parlor of the Mission House on Sunday, April 2, at half-past ten o'clock.

It was a beautiful morning, and every heart in the Mission House throbbed with anxiety. It was the first public attempt to preach the Gospel in the city. About the hour designated twelve men assembled, and, without

singing, the service was commenced. Señor Aguilar preached a plain, practical sermon from the text, "Go ye into all the world, and preach the Gospel," etc. After the sermon Sunday-school was held, the Berean Lesson for that day being "The Ascending Lord." Nothing of an unpleasant character occurred, and all gave thanks to God for the propitious opening. In the evening thirty persons were present, including a few women, all of whom seemed intensely interested, and the effect of the service was excellent. That night the missionaries poured forth new songs of gratitude for the excellent prospects. Services were then held on Thursday evening, and twice the following Sunday, with constantly increasing attendance.

On Monday, April 10, S. W. Siberts, wife, and child arrived, and were heartily welcomed. That being "holy week," special services were held, the Lord's Supper being celebrated on Thursday evening. The third week the house became too small to accommodate the growing congregation, and a new place was sought. A large hall belonging to the Governor, used formerly as a dance hall, and later as a coach-house, was secured, and on April 23 was opened for services. The hall being somewhat retired from the center, and the locality not very reputable, the increase in attendance was not large. Still a steady congregation of about one hundred and fifty was maintained for several months, until the alarms incident to the growing revolution caused the numbers to diminish somewhat. In June the registry of probationers was commenced, and quite a large number were received, which the fires of persecution and the rigid morality required of them greatly reduced before many months had passed.

On August 19 the first Quarterly Conference was con-

vened by the pastor, and Señor Simon Loza, a young convert, was licensed as a local preacher. Señor Loza at once commenced to preach, showing considerable ability and a thorough devotion to the work.

Mr. Siberts had hired a house in Leon, a neighboring city, and visited the place several times with the object of establishing a station there. Señor Mendoza was designated temporarily to that field. The results of his work there were encouraging, but the diminution of the appropriation for the following year made it necessary to abandon it.

On October 31, amid the excitement incident to the pronunciamento of Señor J. M. Iglesias against the Government of Lerdo, the Mission House was again attacked by an infuriated and drunken mob of several thousand men. It was a repetition of the former scene, only the assault was more furious, and longer continued. The two missionaries barricaded the door with *adobes*, while their wives cheered them and consoled the nurse-girls by singing,

"I need Thee every hour."

The energy of the police, aided by a detachment of soldiers, again delivered the messengers of peace from the relentless fury of those they came to save.

On February 4, 1877, the first members were received into full connection. Among the ten received on that occasion was Dolores Rodriquez, one of the women who attended the first Sunday evening service, and who for over one year never missed a single service—a woman of rare excellence and fidelity.

In the latter part of February Dr. and Mrs. Butler again visited the mission, and Señor Aguilar was removed to Cordova, and the two missionary families were separated, taking each a small house. During this visit

Dr. Butler preached the first English sermon ever delivered in Guanajuato. The work now seemed to receive new impetus, and the congregation grew in size and interest under the preaching of the missionaries, who were now able to use with more or less effect the language of the country. The work also assumed a more spiritual aspect from that time.

As early as June, 1876, children were brought forward for baptism, the first being Moses Rodriguez, son of Mrs. Dolores Rodriguez. But to secure the consent of the believers to comply with their civil duties in respect to marriage was found to be very difficult. Many were married by the Roman Church alone, and had been taught to despise civil marriage as against God; others, on account of poverty, found it difficult to obtain the funds necessary for a respectable ceremony. However, in March, 1877, one couple, who had been married three years before by the Church, complied with the law, and were also married by the Protestant service on March 15, and were then received into full membership. One of the conditions of membership had been before declared to be the compliance with this civil duty The first thus married were Candelario Arteaga and Luz Granada. Afterward others followed their example. In the latter part of April a letter from Dr. Butler announced the necessity of the separation of Mr. Siberts from this work to take charge of the building of a new church in Miraflores. As soon as possible he made arrangements for the departure, and about the middle of May himself and family bade adieu to Guanajuato and the other missionary family, leaving the latter in the greatest distress because of the severe illness of their little Olive, the first missionary child born in Mexico. On May 31 the Lord took her to himself. On the

evening of June 1, but after the burial, Rev. J. W. Butler arrived, to visit and aid temporarily in the work of this station. His visit was very timely, and of great comfort to the afflicted missionaries, while his preaching and intercourse with the people were of great spiritual good to the congregation. During his stay, on the 10th of June, the first love-feast was held, attended by about sixty persons. It was a most precious and heart-cheering occasion to the missionaries, as they heard and saw the manifestation of God's saving grace on those for whom they had labored and prayed. Mr. Butler returned to Mexico on the 14th, but the effects of his visit long remained.

On July 6 the first Board of Stewards of the Church was organized, consisting of Sister Dolores Rodriguez, Siñores Pablo del Rio, Francisco Delgado, Casiano Gareca, and Juan Lots, with Simon Loza, the native preacher, as secretary. About this time the new *curata* of the Roman Church, Presbitero Perfecto Amezquita, commenced a very active persecution, producing diminution of the number of attendants upon the Protestant services. Still about one hundred remained faithful in attendance, while many more secretly accepted the evangelical doctrines. In July, also, the congregation commenced to contribute toward the expenses of the work, the first month's collection being $7 62. During these months 'El Abogado Cristiano," the mission paper, obtained a circulation of over one hundred and twenty subscribers in the city, being larger than that of any other paper from the City of Mexico. Steady advance was made in spirituality. A day-school, begun February, 1877, under the direction of Señor Loza, continued with good success until the close of the school year. There was an average attendance of twenty boys and girls.

11. Sundry Matters.

Bishop Merrill and Corresponding Secretary Dr. Robert L. Dashiell inspected the entire work in Mexico early in 1878. These official visitors were accompanied by Thomas W. Price, Esq., a member of the Board of Managers of the Missionary Society, and a deeply interested observer of the work. Bishop Merrill, in his report to the Church of what he saw in Mexico, gives a most pitiable view of the condition of the great mass of the people. He beheld the impress of Romanism everywhere: in gorgeous cathedrals and squalid homes; in scanty and defective literature; in the absence of all great gatherings of the people or discussions of great pending questions; in the existing oppressive system of peonage, and the antiquated style of agriculture; in the reigning superstitions; in the absence of the Gospel even from the pulpits; and in the crying evils of the land. His report concludes as follows:—

"We have in all seventeen congregations in Mexico. Each has a history of its own, and each is developing what appears, under the strictest scrutiny, to be genuine Christian experiences. We are preaching the Gospel regularly to from two thousand to twenty-five hundred people, and reaching to a greater or less extent many more. We have several hundred children under training in day and Sunday-schools, and we are circulating religious tracts and books and papers far beyond the range of our congregations and the reach of our ministry. We have seven English-speaking missionaries regularly employed, and ten Mexican preachers, besides a few local preachers. The ladies have two representatives—one in the Orphanage in Mexico, and one teaching school in Pachuca. In Guanajuato Brother S. P

Craver and wife are doing heroic service with grand success. In Orizaba Brother R. Stephens is working under the disadvantage of a poor and unsuitable house, but in an open and fruitful field. In Pachuca Rev. C. Ludlow is doing well, having a circuit of four appointments. Brother Siberts, with the help of his colleagues, Brethren Cordova and Lopez, is building grandly for the Master on the Miraflores and Ameca-Meca Circuit, having seven congregations to serve. The whole machinery of Methodism is being brought into active employment in Mexico, and I submit that but few missions of the age of this one can show such results. It is the strongest Protestant mission in the country. The "Church of Jesus," started under the auspices of the American and Foreign Christian Union, as an undenominational Church, and transferred to the Protestant Episcopal Church, was in the field before us, and gathered a large number of adherents. The Presbyterians and Congregationalists are doing a good work, and the Methodist Episcopal Church, South, has one congregation, a superintendent, and three native preachers, in the city, and on the border, near Texas, they have some circuits, served mainly from their Texas Conferences."

The Secretary visited the mission by order of the Board, thoroughly to inspect its material interests. Large expenditures had been made within a brief period for real estate, and still other expenditures of this nature were being called for. The numerous accounts which had thus arisen between the Board and superintendent seemed to require the personal presence of the Secretary in Mexico for their adjustment. He traveled throughout with the Bishop, but gave his closest attention to his assigned duties. Upon his return he rendered to the Board a detailed report of the work.

The aspect of the mission remained, for the most part, unchanged during 1879. The work was extended to the city of Queretaro, whose central position on the great line of travel and commerce between Mexico City and the northern and western portions of the country, and also its relation to the center of the mission in the city of Mexico, made it an important point in the development of the mission in the country at large. No missionary could be spared for this station, and it could be merely held by a native pastor for the time.

The mission, however, expanded this year by occupation of secondary points connected with principal stations. Two of these were adjacent to Mexico City, at one of which, Tulyahualco, fifty-eight probationers were received, though stoning was a feature at nearly every service.

In connection with Pachuca Circuit new congregations had been developed at three places, and on the Guanajuato Charge several new openings demanded attention, eminently the city of Leon, the second most populous city of the republic, to which the mission was invited.

The year 1880 saw a marked increase in every department in the statistical returns, except in the number of orphans. The native working staff had an increase of 12, the communicants of 191, and the Sunday-schools of 130 scholars, while the average attendance on public worship showed an advance of 25 per cent. Three new places of worship and two parsonages were added. Church organization made a marked forward movement in the organization of Quarterly Conferences on Guanajuato, Orizaba, and Miraflores Circuits. The school at Miraflores enrolled 185 pupils, mostly from Romanist

families. At Ayapango four persons were imprisoned for allowing their children to attend the mission schools.

During the year 1881 the mission, always enduring persecution in a variety of ways, was thrust into the sore sorrow of the martyrdom of one of its members. At Queretaro, where an attempt was made to open public services, the house occupied by Rev. A. W. Greenman and wife, with the native preacher, Señor Cordova, was assaulted on Sunday, April 3, by a mob of over two thousand people. The local authorities were culpably dilatory in attempts to quell the riot, and subsequently professed themselves unable to protect the missionaries, who were obliged to take refuge in the city of Mexico. By the interposition of the General Government they returned to Queretaro July 1, and services were resumed. At Silao the native preacher, Señor Mendoza, was frequently threatened and his house was assaulted.

On the 8th of April occurred the murder of one of the Mexican preachers, Epigmenio Monroy. He had this year been appointed in charge of the work at Apizaco, and had gathered a few followers in the neighboring village of Santa Anita. On his way from that place he was violently assailed, and died from the wounds a few days after in a state of great peace, and with a spirit, like Stephen's, of forgiveness for his murderers. One of his companions also died from wounds received at the time. These circumstances excited the special sympathy of the Church this year for the Mexican Mission.

The Rev. Duston Kemble and wife went to the field early this year as a re-enforcement to the mission. Dr. Emilio Fuentes y Betancourt, a highly educated Roman priest, who became convinced of the errors of the sys-

tem to which he had been attached, visited Mexico this year, with the recommendation of the Secretaries, and rendered acceptable service in connection with the mission.

The completion of the new Spanish hymn and tune book within the year was a matter of great interest and importance. It was the product of very careful labor continued through four years, under supervision of the Publishing Committee, and it was hoped might be of value in all missions to Spanish-speaking people, as well as for the field in which it was prepared.

The influence of the mission was not to be measured by the statistical returns, which showed something over seven hundred communicants, while a thousand persons were estimated as the average attendance on Sabbath worship. A careful reckoning of the number of "adherents" would show four or five thousand persons, and multitudes besides came in various ways under the influence of the mission. This was in the face of deprivation of means of support for some of the preachers, and imprisonment and violent treatment of others. Mexico was still a new field for Protestant missions, to which it had now been open only thirteen years. The mission itself dated from 1872, but the Reform laws were not formulated till nearly two years later, so that the progress of the mission was to be judged of in the light of these obstacles, added to those growing out of the fact that until recently the land had been under the exclusive dominion of Roman Catholicism. The result was seen in gross ignorance and low moral tone of the people, with spiritual perceptions deadened by Roman dogma and ceremonialism. But the environment had made a heroic Protestantism, and the first decade of Metho-

dist history in the country was now closing its chapters of "fire and blood, of mobs and violence, of fanatical hatred and obloquy."

The mission geographical outline extended two hundred miles eastward from the city of Mexico through the Miraflores valley and the States of Puebla, Orizaba, and Cordova. Northward and westward it extended three hundred and fifty miles through the large cities, Queretaro, Guanajuato, and Leon, and a half dozen or more of the larger towns. In the city of Mexico itself there were five well-established congregations.

Persecution abounded. The native helper at San Vicente in 1881 was thrown into prison, and a member of the congregation was dragged across the floor of the court room by the hair of his head for having had the temerity to ask permission to bury his child in the parish churchyard where the Government had ordered that all interments should take place.

The scourge of yellow fever swept over Cordova and some of the church members were carried off, triumphing at death. Early in the year Rev. Duston Kemble had reconnoitered the field with a view to establish a central station at Leon, the second city of the republic. The educational exhibit of the mission showed sixteen day-schools in which 558 pupils were enrolled, besides those in the special institutions.

Bishop Andrews visited the mission in 1882. This year saw less of violent persecution, though but a few days before one of the colporteurs in the city of Leon was set upon and severely beaten and bruised, while another near this city, and still another in Tlaxcala, were compelled to retreat in danger of their lives. In the last case one of the would-be murderers was one of the as-

sassins of Epigmenio Monroy. Notwithstanding these instances there seemed to be, especially in Queretaro and other large cities, a change in the tactics of the enemy. All the efforts, ingenuity, and sleepless vigilance of the priests were bent to secure an almost complete isolation of the missionaries and preachers from all contact with the people. And in Mexico these designs could be and were carried out to an extent almost inconceivable in any other civilized country. All the secret influences of the confessional, the espionage of the priests and their minions, even social and commercial relations, were organized to prevent the masses from giving even a casual hearing to the Gospel or coming within the sphere of evangelistic agencies.

A new church was completed this year at Ayapango and dedicated by Bishop Andrews. Rev. Hermann Luders died at Puebla January 17, 1882, after prolonged illness.

Puebla Circuit. A preparatory and theological school was begun in 1882 (?), (Report 1883, p. 191.) In 1883 work was begun at San Martin (Texmelucan), in a hall rented for us by a man who had long been a Protestant, who was eager to be known as the first Protestant of the place, though he knew this act would ruin his trade. Tetela is a district inhabited by pure-blooded Indians, which had also been attached to this circuit, and in 1883 reported blessed and abundant results. It is in the Switzerland of Mexico, the Sierra of the northern districts of the State of Puebla, exclusively inhabited by Indians, a hardy and independent race, where men of influence proffered their direct aid. Xochiapulco, in this region, in 1884 was the center of a circuit of sixteen villages, where fortnightly preaching was main-

tained in the vernacular of the people, who do not understand Spanish, but who speak the Indian language of their forefathers, in use among these beautiful mountains centuries before the Spanish conquest of Mexico.

The Girls' School of the Woman's Foreign Missionary Society in Puebla reported encouraging prospects.

In 1885 work was begun at Panotla, twenty-three miles north of Puebla, in the small State of Tlaxcala, with a congregation of Indians. On July 11 mob violence was attempted to break up this work, and the little congregation remained behind barricaded doors till rescued by the military.

12. Annual Conference Organized.

The General Conference of 1884 erected the Mexico Mission into an Annual Conference. Bishop William L. Harris expressed a wish to the Board of Bishops to be allowed to make a second visit to Mexico to effect this organization.

The mission met in Trinity Church, Mexico City, January 15, 1885. Superintendent Drees read Psalm 72 and Acts 20, and Bishop Harris led in an earnest prayer. The Bishop then announced the action of the General Conference and made the following tranfers:

Charles W. Drees, Felipe N. Cordova, from Cincinnati Conference; John W. Butler, Augustin Palacios, from New England; Samuel P. Craver, Samuel W. Siberts, from Iowa; Almon W. Greenman, from North Indiana; Duston Kemble, from Central Ohio; Simon Loza, Justo M. Euroza, Conrado A. Gamboa, from Wyoming; E. Fuentes y Betancourt, Abundio Tovar, Pedro F. Valderrama, from New York East—fourteen in all. All these were present, except F. N. Cordova, who was serving in

the New Mexico Mission. S. P. Craver was elected English secretary, and C. A. Gamboa Spanish secretary.

The mission received great profit from the visit of J. M. Phillips, Treasurer of the Missionary Society, who was present at this conference.

The Rev. L. C. Smith, who had labored for some years under Bishop Taylor in South Africa, had come to Mexico in 1884, and was now received on trial in the conference.

The members of the conference were all very happy to have present Conrado A. Gamboa, who seemed to them like "one raised from the dead." About this event Mr. Butler wrote to Bishop Warren, under date of December 12, 1884, from Silao as follows: "You will be pained to learn of the affliction that has fallen upon this part of our field. This place (Silao) is where Mr. Kemble, now in charge of the Guanajuato Circuit, resides. Mr. Gamboa, Secretary of the last Annual Meeting, lives at Guanajuato. Cueramaro is one of the outstations, and about fourteen leagues from here. Mr. Gamboa had been asking Mr. Kemble to let him make the next visit to Cueramaro. Accordingly they exchanged last Sunday. About 4 A. M. Monday, Mr. Gamboa, accompanied by the porter, a faithful fellow and good Christian, started out on horseback. About half a league from Silao they were met by highwaymen and fired upon. The porter was instantly killed. Mr. Gamboa received a ball, which entered the back just under the right shoulder blade, passed through the lower part of the right lung, and came out in the front of the chest. He lay for two hours on the side of the road suffering intensely from his wound, as well as from the severe

cold, before any one passed. The first man who came paid no attention to his cries for help. Presently, however, another came, and seeing the critical situation came into Silao to get help. He called immediately at the house of the town judge, who went out and brought Mr. Gamboa home in his own coach. It was about half past eight when they reached the mission house. Fortunately Mr. Kemble had come down from Guanajuato on the early morning train. The three physicians called said Mr. Gamboa could not live. Nor did Mr. Kemble think he could. However, God has been better to us than our fears. Four days have passed, and he is in excellent condition, considering all the circumstances. The day after the shooting his pulse was 110; it has quietly fallen till now it is only 84, and the heat of the body 377.10 centigrammes. Thus far there are no signs of inflammation. He is calm, and at the same time hopeful. The attending physician now says, if inflammation does not set in, he will recover."

This was December 12; on the 15th of January Gamboa was at conference in Mexico city.

Sunday, January 19, Bishop Harris ordained Abundio Tovar and Pedro F. Valderrama deacons, and Conrado A. Gamboa, Justo M. Euroza, and Simon Loza elders. This was the first regular ordination service on Mexican soil.

On June 24, of the previous year, Rev. A. W. Greenman nearly lost his life at the hands of an angry mob in Celaya. Mr. F. N. Cordova had a similar escape in Queretaro. The mission premises at Puebla were stoned in the fall of 1884.

At close of conference there were 14 ministers received by transfer, 2 from the Protestant Episcopal

Church on their credentials, and 7 on trial; total, 23. Besides these there were 12 local preachers in the employ of the mission, and 6 American ladies of the Woman's Foreign Missionary Society. There were 674 probationers and 625 full members. A course of study was for the first time adopted for the use of the native preachers.

Bishop Harris made but one district and appointed the superintendent, C. W. Drees, as Presiding Elder. The district was divided into seven circuits, as follows: Mexico Circuit, J.W. Butler; Puebla Circuit, A.W.Greenman; Orizaba Circuit, Simon Loza; Pachuca Circuit, L. C. Smith; Queretaro Circuit, S. P. Craver; Guanajuato Circuit, Dustin Kemble. C. W. Drees, Editor, and John W. Butler, Press Agent. The Theological School was temporarily moved to Miraflores, and S. W. Siberts appointed director.

Prudencio G. Hernandez, a valued native minister, died January 25, 1884, and his son, Joaquin V. Hernandez, another esteemed worker, died February 22, 1885. While preaching earnestly and straining every nerve to reach and persuade a group of scoffers outside the chapel window he suffered rupture of the aorta and, falling in the pulpit, expired instantly. He broke his heart for love of lost men. He was faithful, earnest, humble, and devoted, and a brother beloved.

The British and Foreign Bible Society had retired from the Mexican field, and the American Bible Society had entered in 1878. This was very important, as it meant more aggressive work. The figures in the recent reports of this agency were very interesting and encouraging. Their agents in Mexico everywhere labor in harmony with other workers.

In February, 1885, Bishop Harris dedicated the chapel at Orizaba. June 24 the chapel at Coatlinchan, twenty-five miles from Mexico, was dedicated by Rev. C. W. Drees, the services being directed by J. W. Butler, and the sermon of the forenoon preached by S. P. Craver. In the evening addresses were made by Messrs. Drees and Smith. The church cost about $800, and would seat one hundred and fifty people.

The mission was greatly encouraged by the donation of several cabinet organs from Mrs. H. W. Warren. Several important advance steps were taken this year. The work was started at Zacualtipan, a town of some six thousand inhabitants, sixty miles beyond Pachuca. Mr. L. C. Smith did the pioneer work here.

The work in the Sierra of Puebla, called sometimes "the Switzerland of America," was also started this year. This region has an almost pure Indian population. In some places the indigenous languages only were spoken.

Cortazar was opened May 14, 1885, and Alfajayuca about the same time. San Juan del Rio was opened May 24, 1885, by S. P. Craver. The observance of "Children's Day" was introduced quite generally into the mission with excellent results. It became thereafter a permanent feature in the work of the churches of the conference. The observance also of the special week of prayer, on the call of the Baltimore Centennial Conference, at many points of the mission was of great spiritual good.

The special attention given to the inauguration of self-support in the congregations during the year resulted in the gratifying report of $5,227 contributed for this purpose.

About the end of June Simon Candillo, a man over thirty years of age and a member of one of the principal families of the congregation at Silao, was waylaid in the night and treacherously stabbed in the back by a fanatical neighbor, who afterward boasted of having killed a Protestant. L. B. Salmans came to the mission this year.

13. Annual Conference, 1886-1887.

At the Conference in January, 1886, Bishop Foster divided the work into three Presiding Elders' Districts, the Northern, the Central, and the Eastern. Rev. G. B. Hyde arrived in the mission in July, but Rev. Duston Kemble, after a fight with serious bodily ailment, was obliged to leave the field in August.

Bishop Foster laid the corner stone of a new church in Ixtacalco January 7, 1886. Ixtacalco was one league from Mexico on the ancient canal and in the very center of the so-called floating gardens so graphically described by Prescott.

Soon after Mr. Hyde's arrival he was stationed at Tetela, in the Sierra of Puebla, and in connection with A. W. Greenman, Presiding Elder, pushed the work throughout that entire region.

The work was organized in Panotla, State of Tlaxcala, in February, 1886. Violent persecution soon fell upon the people of the mission churches.

Rev. A. W. Greenman wrote of it at that time as follows: "The fanatics, instigated by the curate of the place, have lost no opportunity to trouble our friends, and have even tried to compel them to leave the town. The insults and attacks reached their climax the 11th of June, when a mob obliged the ministers, Messrs. Vel-

asco and Hyde, together with the writer, to seek refuge in the room which one of the brethren there had loaned for a chapel. They remained there more than an hour before the troops from Tlaxcala arrived and dispersed the rioters. Some of the ringleaders were imprisoned and fined. But what was our surprise to learn, a few days later, that some six or seven of our brethren had been put in jail in Tlaxcala because they had refused to pay a fine of $25 apiece which, on the pretext of their having originated the trouble by holding peacefully their services, the authorities had imposed on them. It was finally arranged, after a good deal of trouble, that all should be excused from the payment of the fine, except Mr. Carro, the owner of our provisional chapel. His fine was deposited with the authorities until the Minister of "Gobernacion," to whom the case was appealed, should decide it. Up to this date no answer has been received. The services, however, continued without interruption. The friends there remained faithful and made offers for the building of a church, while day by day Christian influences are extending in all that section."

Another very serious difficulty with which they had to contend in some parts of the country was thus described by Rev. S. P. Craver in one of his reports to the conference:

"The efforts of the Romish priesthood to counteract our work and prevent the people from getting a gleam of light are every year more desperate. Misrepresentation, threats, excommunications, and every other device known in Rome in modern times, are brought to bear upon an ignorant and docile people. The result is that we with difficulty obtained a hearing in most places, and even then fear of the consequences keeps many people

from openly professing their adherence to Protestant principles. An increasing attention is given to the base calumny that Protestant missionaries are emissaries of the American Government sent here for the purpose of dividing the Mexican people and thus making annexation more easy. It is claimed in these harangues against us that the Catholic religion is the only real bond of the union among the Mexicans, and that our effort to break this bond tends directly to the dismemberment of the nation.

"In harmony with this view those who identify themselves with our work are stigmatized as 'traitors to their country.' The theory of a natural and invincible antagonism between the Anglo-Saxon and the Latin races is also insisted upon with tenacity by those who maintain that the Roman Catholic religion is specially adapted to the Latin race. To accept Protestantism is to become 'Anglicized,' or rather 'Yankeeized.' All these elements, added to the innate depravity and acquired badness of multitude, make our work peculiarly and increasingly difficult."

Atzala, seventy-five miles south of Puebla, was visited in 1886. Nine years before twenty-three Protestants had been murdered here in cold blood by a mob of several hundreds of fanatics. They were at first independent, then adopted by the "Church of Jesus," which had failed for several years to aid them with a minister or money. They built their own chapel. Other points also were rendered accessible, such as Cholula, a large town eight miles west of Puebla, the site of the famous pyramid of the same name.

The authorities of the Church saw fit, in November, 1886, to transfer Rev. C. W. Drees to the Superinten-

dency of the Missions in South America. Mr. Drees had endeared himself to all hearts, and had proven himself to be a wise and careful administrator. On his departure J. W. Butler was appointed Treasurer and Corresponding Secretary of the Missionary Board in Mexico.

For the first time in the history of the mission the annual gathering, or conference of 1887, was held outside the city of Mexico. This was made possible by increased railroad facilities on the one hand, and the acquisition of a fine mission property by the Woman's Foreign Missionary Society in Puebla on the other. The lady workers of that society having placed their large and conveniently arranged quarters at the disposition of the conference, it convened there January 13–17, Bishop Hurst presiding.

The new building for the Theological Seminary was also commenced this year, the corner stone being laid July 21 by J. W. Butler, and addresses made by S. P. Craver, S. W. Siberts, Simon Loza, and Ignacio Chagoyan. The appropriation from the Parent Society was supplemented by a liberal subscription from the workers in the mission.

The corner stone of a new church was laid in Cortazar, State of Guanajuato, October 19, and a new school house constructed in Apizaco, State of Tlaxcala.

The new church at Xochiapulco was dedicated by Bishop Hurst just after conference in January, 1887, and the new church at Ixtacalco also was dedicated by him February 5. William Green was transferred from the New York Conference, and W. P. F. Ferguson from the Troy. The first came in March, 1887, and the second in June, of that year.

14. Evangelical Assembly.

In February, 1888, a general assembly of the workers of all the evangelical missions of Mexico was held in the Trinity Methodist Episcopal Church, Mexico City. This assembly had its origin in a correspondence between Mr. Samuel A. Purdee, Superintendent of the Friend's Mission, and J. W. Butler, of our own. The first official step was taken in the Annual Conference of 1885, when, by request, Bishop Harris appointed the following committee to confer with representatives of other missions on the subject: C. W. Drees, J. W. Butler, C. A. Gamboa, A. Tobar, and S. P. Craver.

The assembly brought together the representatives of both branches of Methodism, of four Presbyterian bodies, of two Baptist, of the Congregationalists and Episcopalian Church, and also of the Friends. Several matters of great importance came up for consideration, namely, the occupancy of territory, the transfer of native workers, the publication of a union hymn book, the founding of a union college, Sunday-school and tract work, the temperance cause, the statistics of Protestantism, revision of the Spanish version of the Holy Scriptures, self-support, gambling, the evangelical press, Sabbath observance, and other themes. Perhaps the best results of the assembly, which was harmonious and interesting all through, was the opportunity of personal intercourse with the workers, native and foreign, of the several missions. From it came new inspiration and more harmonious action in all the work.

15. Annual Conferences, 1888–1889.

The Conference of 1888 was held in Mexico City, and presided over by Bishop Bowman.

Dr. J. M. Reid, Senior Secretary of the Missionary Society, visited the mission, counselling with the workers in all the principal stations. Dr. William Butler also, the founder of the mission, spent some three months going in and out among them and inspiring all with his own faith and devotion.

For the first time in its history the Mexico Conference chose representatives to the General Conference. J. W. Butler was the ministerial delegate, and Simon Loza reserve. J. M. Phillips was the lay delegate, and Doroteo Mendoza the reserve lay delegate. But as the General Conference decided against extra-territorial representation, and it was then too late to have Mendoza reach the place of the session, the Mexico Conference had but one representative in the General Conference.

In the early part of the year a member of the church at Coatlinchan, State of Mexico, was cruelly assassinated on the highway because of his religion, making the second member of this congregation to go down to a martyr's grave.

A new church was dedicated by Bishop Bowman in Cortazar just after the session of the conference. Rev. F. D. Tubbs and wife and Rev. H. G. Limric joined the mission in the fall of the year, the former going to Queretaro, and the latter remaining for some time in Mexico City. The work was extended this year into the State of Oaxaca, which was an important step, as it added a large and populous State (equal to New England in territory) to that previously occupied by the mission. It

contained 1,343,715 inhabitants. In addition to this it was the natural key to all the southern part of the country. It was also the State that had given such men as Benito Juarez, Matias Romero, Manuel Dublan, and Porfirio Diaz to the nation.

Work began in May in a little town near Orizaba, called Atzacan. On Saturday, May 26, about 2 o'clock in the morning, an attack was made on the little flock. Eight persons were sleeping in the board hut where the school and services were held. Over a hundred shots were estimated to have been fired by their enemies, who were in the streets a few yards distant. Some trees about the house afforded a slight protection, yet the bullets shattered the lamp, table, and blackboard. A ball of cotton, saturated with oil and lighted, was thrown on the thatch roof, but a member promptly dislodged it before any harm was done. Work was started in Tuxpan, on the coast, though not much was done till the following year.

In the early part of the year 1889 the mission suffered two severe losses. Augustin Palacios died January 5 in Orizaba, and Simon Loza died in Puebla March 28. The first mentioned was one of the champions of Protestantism in Mexico. He was, prior to his conversion, curate of the parish church attached to the cathedral in Mexico City; also at one time father confessor to Maximilian.

The conference met at Guanajuato, presided over by Bishop Walden, January 17, 1889. Harry G. Limric and Frank D. Tubbs were transferred from the Montana Conference. Thanks to Professor Isaac T. Goodnow were expressed for a donation of $1,000 to the Press. Five persons were admitted on trial—three or-

dained to deacons' orders and one to elders' orders. The conference roll contained thirty names. The conference was divided into four districts—Central, Coast, Northern, and Puebla. The mission house in Mexico City was entirely remodeled at a cost of $20,000, Mexican currency, and greatly improved in convenience and in appearance. The new front included a book store, editorial and agents' rooms, and three parsonages, and with the press, school, chapel, and church in the rear, is, perhaps, the most complete Protestant headquarters in the country.

The mission received a gift of $1,000 from a New England lady to found a perpetual scholarship in the Girls' School at Puebla. In the meantime a Kansas friend started an endowment for the Theological School, and another for the press by the donation of $1,000 worth of stock for each object. The new church at Xochiapulco was nearly destroyed by an earthquake, and an unsuccessful attempt was made to dynamite the house of worship at Valle de Santiago.

Several District Conferences were held during the year with excellent results. Some had been held in previous years with like good, but abandoned owing to lack of funds to meet the expense of attendance.

A very interesting and important exploring trip was made by Messrs. Euroza and Tovar through the States of Hidalgo, Vera Cruz, and Puebla. Scores of towns were visited, and in many of them anxious crowds listened for the first time to the preaching of the Gospel. A similar trip was made the following year by Rev. L. C. Smith, who in two months visited all the towns along the line from Pachuca to Tuxpam on the coast, and back by the way of Huehuetla and Huauchinango.

Services were held in all towns visited but one. Permanent work was established in many of the towns then visited for the first time.

Mr. Smith had previously made an extended preaching tour through the State of Guanajuato. In Morroleon he was attacked by an angry mob and very seriously wounded. Wiping the blood from his face and wrapping a cloth around his head he stood up and preached to the excited multitude while Government bayonets protected him from further violence.

The Rev. S. W. Siberts, in his report of the district, wrote: "Our people here are subject to constant persecution and insult. Our chapel keeper has been attacked and severely wounded in the very door of our church, and the year has brought many bitter hours to our minister and his family. During the celebration of Mexico's Independence Day three different attempts were made by the fanatical crowd to attack the house, but the mob was driven off by the State troops. The fidelity and boldness of our little flock of thirty or forty persons in this place are remarkable, and speak highly of their devotion to the cause and of their love for their Master. They come a distance of eight miles to church, some of them walking all the way. They spend the Sabbath in the preacher's house, and return to their humble homes Sunday night after church or early Monday morning to begin the duties of the day. Few Christians make a greater sacrifice for their faith."

The Rev. W. E. McLennan and wife, from North-west Indiana Conference, joined the mission late in the year.

16. Annual Conference, 1890–1894.

The conference of 1890 was held in Mexico City, presided over by Bishop W. F. Mallalieu. The work in Miraflores was of special interest this year. A new school-house was built at an outlay of about $1,200, one half of which was contributed by English friends on the ground. The Governor of the State visited the school and offered to employ all teachers they could graduate and did not need in their own work. The school at Tezontepec was visited by the State Inspector of Public Instruction for the State of Hidalgo, and pronounced by him to be one of the best in the State. This was all the more remarkable since he came prejudiced against the mission on religious grounds. He left it a warm, cordial friend, and remained such.

The lives of Messrs. Espinoza and Vigueras were in danger twice during the year. In December an attempt was made to blow up the place of worship at Tlacuilotepec, where they were conducting worship. The house was terribly shaken, but all lives were providentially preserved. There was a marvelous growth of the Zacualtipam Circuit this year, and nine congregations were reported at conference. The work was pushed in the State of Oaxaca with much vigor, thirty towns being visited by the preacher and services held in most of them.

There were great persecutions in Queretaro, and an unsuccessful attempt to burn the chapel, which resulted only in ruining three of the outside windows. Persecution became so fierce that they were obliged to appeal to President Diaz, who came speedily and effectively to their aid.

The congregation in San Felipe Teotlantzingo was

attacked by an angry mob April 5 and several shots fired. The house of a poor woman belonging to our congregation was set on fire at the same time. On the evening of September 15 another attempt was made by enemies of the mission, and the teacher, Jose M. Jimenez, shot and severely wounded. The Presiding Elder wrote at the time: "In the midst of threats and perils the brethren have continued firm, and the longing to know the Gospel has extended to other parts."

The curate of San Salvador Tzompantepec, State of Tlaxcala, wrote about this time: "Protestantism is spreading." It was true that more towns than ever in the State of Puebla were just then begging the missionaries to send preachers to them. A worthy layman from New England, J. D. Flint, who visited Mexico in January, annually made generous donations to new work thereafter.

For the first time the conference was held in 1891 in Pachuca, one of the richest mining districts of the country. This was made possible by the construction of railroads to this place. Bishop W. X. Ninde presided.

The Rev. I. C. Cartwright and wife arrived during the conference session. He was transferred from the Rock River Conference. Twenty-four new congregations were added to the work this year, aggregating 629 more adherents. Collections for all purposes amounted to $12,002 in Mexican currency, or about $10,000 gold, showing how the people in Mexico were trying to help themselves. A new church was dedicated at Santa Anna Nextlalpam, State of Mexico, by Bishop Ninde in February at a cost of about $800. On May 5 a new church worth over $1,000 was dedicated at Acayuca. The town authorities attended the dedicatory services. Both of these

churches were built almost entirely from local resources. The work of construction of a chapel in Panotla and of a handsome church in Puebla was begun. The English work in the Pachuca Circuit grew considerably this year under the pastoral care of the new missionary, Rev. I. C. Cartwright. Several conversions of an interesting character grew out of the faithful labors of his wife, Dr. Marguerite Cartwright. Rev. Frank Borton and wife joined the mission in December. Mr. Borton was appointed to the English work in the city of Mexico. At conference, a month later, he was also made Press Agent.

In 1892 the statistics showed that the work had nearly doubled within the past five years. It is certainly worthy of note that, though the mission was now over twenty years old and the missionaries had all been subject to tropical diseases on the one hand and to violence of almost every kind on the other, up to this date not one *foreign missionary* had died in the field.

In 1892 the conference met the second time in Puebla, the ecclesiastical center of the Republic, Bishop Fowler presiding. C. A. Gamboa was elected as the first delegate (ministerial) to the General Conference, and Andres Cabrera lay delegate. By the aid of a few friends these two delegates were permitted to make quite a tour of eastern cities before going to Omaha. They visited schools, churches, and headquarters of the societies, of which they spoke in glowing terms on their return to Mexico. Mr. Gamboa visited nearly all the larger congregations in Mexico after his return, and with excellent results. His death in November following was a great loss to the work.

December 4 the new church at Puebla, the finest Protestant church in the Republic, was dedicated.

Enemies had vowed it should never be dedicated, and had vainly attempted its destruction. Dr. C. W. Drees, of South America, who was on a visit to his old field of labor, preached the dedicatory sermon. Dr. Drees's visit was greatly enjoyed. The mission also received much profit from the visit of Dr. Sandford Hunt, treasurer of the Missionary Society, Dr. Charles Parkhurst, editor of *Zion's Herald*, and Dr. John F. Goucher, of the Missionary Board, in the early part of the year.

In 1893 the conference again met in Mexico City, Bishop C. D. Foss presiding. Bishop Foss, like most of Bishops visiting Mexico during recent years, had a very satisfactory interview with the President of the Republic, and heard from his own lips assurances of the full protection under the law of life and property. President Diaz had kept his promises, and for his timely aid in time of trouble placed the missions under many obligations to him.

The Rev. J. W. Butler had been on a visit to the United States and had returned with a new press, worth about $1,800, donated by New York friends, a steam engine worth $450, three cabinet organs, and about $1,000 for chapel building.

The tenth session of the Annual Conference was held in Orizaba January 18–22, 1894. Bishop FitzGerald, en route to the seat of the conference, was detained at Vera Cruz, the steamer being quarantined. J. W. Butler was elected to preside at the conference till the Bishop arrived. The Bishop took the chair January 20. He was accompanied by Rev. Dr. J. F. Thompson, of the South America Mission. One person was ordained elder and two deacons. Two members of conference withdrew under charges. The yellow fever had swept

away many of the church members on Cordoba Circuit, persecution raged at many places, and yet the work steadily advanced, as will be seen by the following statement of the number of communicants: There were 1,299 when the Conference was organized January 15, 1885; these, by 1889, numbered 2,238; and now, January, 1895, there are 3,027 enrolled. The vigor of the church was also seen in the 62 Sunday schools with 1,838 scholars.

17. Woman's Foreign Missionary Society.

Miss S. M. Warner was the first woman appointed to Mexico. She arrived in February, 1874, worked awhile in Pachuca, and then for several years in Mexico. After a needed rest at home she returned and labored with great success in Puebla till 1892, when she became Mrs. Daniel Densmore and removed to Red Wing, Wisconsin, having been highly esteemed by the workers in Mexico.

Miss Mary Hastings reached Mexico at the same time with Miss Warner. After working awhile in Mexico City she took the Pachuca work in 1875, where she continued to labor with great fidelity. Miss Carter and Miss Cooper were engaged for a little while in the Mexico City work. The two daughters of Dr. William Butler were also identified with the work.

Miss Mary F. Swaney arrived in the mission in the spring of 1878 and was appointed to Mexico City, afterward to Puebla, and still later to Queretaro. Broken health compelled her to leave the country. She subsequently joined the mission in South America. Miss Clara L. Mulliner went to her help in the orphanage at Mexico City November, 1878, but broken health compelled her to leave in 1883.

Miss Nettie G. Ogden made two ineffectual attempts to endure the climate. Miss Marion Hugaboom's services were also very brief.

Miss Eleanora Le Huray wnet in April, 1884, and remained till January, 1888.

Miss Laura M. Latimer joined us this year (1884) from the Presbyterian Mission, but returned to the States soon after to finish her medical education.

Miss Mary De F. Loyd arrived in 1884, took the charge of the orphanage, was appointed Treasurer of the Woman's Foreign Missionary Society in Mexico in 1886, where she carried on a most efficient work. Miss Harriet L. Ayres went as assistant in the Mexico school in 1887, and still abides (1894), one of the most consecrated workers.

Miss Lizzie Hewitt went in March, 1886, to assist Miss Warner in Puebla; in January, 1887, was appointed to Tetela, and returned to United States in 1891. Miss Maggie Elliott, after two or three years in the work, married an English gentleman and, later, returned to the United States.

Miss Nella Field went to Pachuca in 1887, was transferred to Tezontepec in 1889, and returned to the United States with broken health the same year.

Miss Anna Rodgers went to Guanajuato in 1889, was married in 1891 to Mr. Furness, and became a great help to our work in Guanajuato.

Miss T. A. Parker went to Puebla in 1890, and was joined by Miss Anna Limberger, who went out in 1891. Miss Parker returned North in 1893 because of family affliction.

Miss Ida Walton went to Guanajuato in 1891, but returned in 1892 to United States, where she married.

Miss Lillian Neiger spent five years in the Friend's Mission in Mexico, returned to this country for a rest, joined the Methodist Episcopal Church here, and went out under our Society to Guanajuato in 1891, but returned home in 1894 with broken health.

Miss Amelia Van Dorsten arrived in 1890, and Miss Effie M. Dunmore in 1891, both working at Tetela, in the mountains of Puebla.

The Orphanage of the Woman's Foreign Missionary Society in Mexico City was begun in 1873. At first it was housed in the cloisters of the old ex-convent of San Francisco, our mission property. Later, as these quarters became too small, it was moved into a hired house two blocks away from the mission house. In 1886 a very desirable home was purchased on the south adjoining our Mission headquarters. For this, the ladies paid $39,000 Mexican currency, or about $30,000 gold.

The character of the institution was gradually changed till it became a boarding and day school with about 40 house pupils and over 100 day pupils, a total of about 150. The children were trained for different positions in life. Many teachers have gone out from the school before graduating. November, 1893, a fine class of five girls was graduated from the full curriculum, and were engaged as teachers in the mission.

The first Epworth League in the Mexico Republic was organized in this school in 1892, and was called the "William Butler Chapter." Since then four other chapters have been organized at Pachuca, Orizaba, and Puebla. A good religious influence reigned in the home, and faithful, practical teachers were being raised up. Out of forty-two native teachers and assistants employed by the Woman's Foreign Missionary Society in

Mexico, thirty-four were educated in whole or in part in the mission schools.

The second work established by the Woman's Foreign Missionary Society in Mexico was in Pachuca. Miss Warner was here awhile, but exchanged work with Miss Hastings in 1874. At first the school was conducted in a hired house, and later joint property was bought by the Missionary Society and the Woman's Foreign Mission Society and a home built for each on either side of the compound. The work grew so that in 1894 Miss Hastings had about three hundred girls under her influence. This was a day school, though at times Miss Hastings had eight or ten girls in her home. For a long time the property has been inadequate for the needs of the work. A fine property has been built up on the old site, which is the most attractive and best arranged school-house in the State, if not in the Republic. The older girls of the school were constantly engaged in church work.

From the very first the Woman's Foreign Missionary Society had part of the Miraflores work in hand, having nearly one hundred and fifty girls.

The workers found Puebla a stubborn field. But by Miss Warner's and Miss Swaney's persistent and devoted efforts a foundation was laid for work that became wonderfully prosperous. Nearly one hundred and fifty girls were in 1894 connected with the school. A most conveniently located property had been secured and fitted up in convenient and attractive way adjoining the general mission property, and, like it, was part of the old convent of Santa Catarina. Good teachers went from this school into several mission stations.

The school at Guanajuato has suffered the disadvan-

tage of repeated changes in teachers, but promised well at this time.

Miss Hewett was appointed to the work in Tetela in 1887. Two American ladies followed later—Misses Van Dorsten and Dunsmore—though it was believed that native teachers could carry on this mountain work, and that the two ladies there could be more useful in larger places like Orizaba and Oaxaca. Besides the above-named places the Woman's Foreign Missionary Society in 1894 was carrying on work in Tezontepec, Ayapango, Chicoloapam, Apizaco, Orizaba, and Canada. Dr. Butler now wrote, saying, "How the missions carried on their work before the organization of this Society I cannot imagine. We could not do without it."

18. The Press.

The Press was established in 1876. Dr. William Butler then spent six months in the United States visiting camp meetings, churches, and friends, soliciting funds for this purpose. He succeeded in collecting about $12,000, with which a complete outfit was furnished for this publishing house.

In April, 1877, the "Abogado Cristiano Illustrado" was first published, and has continued ever since as the organ of the Church in the Republic. It was originally a monthly, but became a semi-monthly. It had, in 1893, a circulation of about 2,600. It reached, as did the tracts and books, many homes where the living missionary could not go. One of the first books published was a Methodist hymnal with 313 hymns. Among other issues were the following: Watson's "Life of Wesley," Life of Carvosso, Life of Hester Ann Rogers, Peck's "What Must I do to be Saved?" "Binney's Compend,"

Hurst's "Outlines of Church History," Alden's "Christian Evidences," Beaudry's "Spiritual Struggles," "The Record of a Happy Life," "Moody's Heaven," "Catechism No. 1 and No. 2," "Methodist Discipline," and tracts and pamphlets of different sizes and on a variety of subjects. Up to January 1, 1893, there had been issued 37,235,446 pages of religious literature.

PART XIII.

MISSION TO JAPAN.

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.—Isa. xli, 1.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.—Isa. xlii, 4.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.—Psa. xcvii, 1.

1. Previous History of Japan.

THE Empire of Japan comprises the large group of islands lying off the eastern coast of Asia, extending from the Loochoo Islands, its extreme territory on the south, to the southern islands of the Kurile chain, its extreme territory on the north.

The present Japanese are supposed to be the descendants of a conquering race of Mongolian origin, which, about seven centuries before the Christian era, landed on the western coast of Kiushiu, a large and important island in the southern portion of Japan, and, having obtained a foothold, gradually forced the aborigines northward, and obtained possession of the entire country. At the present time the aborigines (called Ainos) are reduced to a small and decreasing remnant of about ten thousand, occupying a portion of the interior of Yesso, a large island in the northern portion of Japan.

The history of Japan commences about B. C. 677, at which time, it is said, that Jimmu Tenno, the first Em-

peror of Japan, began to reign. The dynasty founded by Jimmu Tenno has continued, in an unbroken line, to rule Japan to the present time, thus furnishing an instance of dynastic longevity unparalleled in the history of the world, and indicating the existence of a strongly conservative element in Japanese character. According to Japanese history, the Mikado reigning at the present time is reckoned as the one hundred and twenty-second in the line of Jimmu Tenno.

The primitive religious faith of the Japanese is called Shintooism, a term derived from two Chinese words, namely, Shin, meaning gods, spirits, etc., and To, a way, doctrine, instruction, etc. Shintooism is a very meager and imperfect expression of the spiritual belief of the Japanese. As a religious system, it is characterized favorably by the absence of impure and cruel rites, by a recognition of the existence of superhuman beings, to whom man is responsible and upon whom he is dependent, and by the extreme simplicity of its doctrinal formulas and ritual of worship; and, unfavorably, by its utter failure to satisfy or appreciate the most profound and urgent wants of the human soul. In view of this radical defect in Shintooism, it is not surprising that the Confucian ethics, introduced into Japan from China about the first century of the Christian era, met with ready acceptance among the higher and more thoughtful classes of the Japanese, who found in those teachings something to satisfy the intellectual cravings of their nature; while subsequently the great body of the people gave a cordial welcome to Buddhism, which entered Japan from China about the sixth century of the Christian era, and which, in its doctrines and ritual, responded to some of the demands of the emotional element in man's nature. It has thus come to pass that

the religious faith and practices of the Japanese present a strange admixture of Shintooism with the Confucian ethics and Buddhism. The official and literary classes profess to accept and follow only the precepts of Confucius, while the common people are almost universally Buddhists; but many of the higher classes are practically Buddhists. It might, indeed, be said that at present Buddhism is the religion of the Japanese. It is true that since the change in the Government of Japan, which occurred A. D. 1869, when the office of Shogun was abrogated, and the Mikado became the sole ruler of the empire, the Government has endeavored to repress Buddhism and foster Shintooism; but while its efforts in this direction have tended to bring Buddhism into disrepute, they have failed to develop any enthusiasm among the people in favor of Shintooism.

A knowledge of Christianity was introduced into Japan during the sixteenth century by missionaries of the Roman Catholic faith, prominent among whom were Francis Xavier and his Jesuit associates, who, in A. D. 1549, landed on the coast of Kiushiu, the most southerly of the larger islands of the Japan group, and were at once most cordially welcomed by all classes of the Japanese. The Jesuits were soon followed by other orders of Roman Catholic missionaries, and during a period of about forty years the efforts of these missionaries were remarkably successful after their kind. Thousands of the Japanese during that time were baptized and received into the Roman Catholic Church. Political complications, however, arose, in consequence of which the Government of Japan assumed an attitude of hostility toward the new religion, and, A. D. 1587, Taiko Sama issued an edict, decreeing the banishment from Japan of all foreign missionaries, and ordering the destruction of all

Christian church edifices. The immediate execution of this edict was not vigorously enforced; nevertheless, during the forty years of civil war that followed its promulgation, the political party with which the Japanese Christians identified themselves was gradually overpowered by the forces of the Government, and, A. D. 1642, the last of the foreign missionaries were driven from the country, and all public traces of the Christian faith in Japan were obliterated.

The formation of the treaty, A. D. 1853–54, between the United States of America and the Government of Japan, restored friendly intercourse between Japan and western nations, and introduced a new era in the history of the Japanese. When western nations welcomed Japan to the comity of Christian States, they found in the Japanese a people quick-witted, versatile, progressive; a people, many of whom, notwithstanding their long national isolation, were prepared to adopt and conform to the principles of modern civilization. In response to invitations from the Japanese Government, a goodly number of professional educators, legal advisers, civil engineers, and others from America and Europe, entered its service; while many of the Japanese youth, in their eagerness to acquire knowledge, matriculated as students in the schools and colleges of western countries. It was ascertained, also, that the educated and more thoughtful Japanese were dissatisfied with their systems of religion, and that, notwithstanding the attitude of uncompromising hostility so long maintained by the Government of Japan with regard to Christianity, there existed among all classes of the people a disposition to hear and examine Christian doctrines. Confronted by such auspicious developments, challenged by such unprecedented openings for the proclamation of the gos-

pel to millions who had never heard it, the Churches of the Redeemer joyfully entered the field. Among the first to respond to this Macedonian call were the Protestant Episcopal, the American Reformed, and the Presbyterian Churches in the United States, all of whom, as early as A. D. 1859, commenced missionary work in Japan. Others soon followed, so that at the present time nearly all the Missionary Societies representing the more prominent branches of the Church of Christ in America and Europe support missionary agents in Japan. The tardiness of the Methodist Episcopal Church in entering this field was not from indifference, but partly, at least, because of the rapid growth of her missionary work in other foreign countries. Since she has responded to the call her Japan Mission, as regards the number of missionaries employed, stands in the fourth rank, while as regards the number of stations occupied by resident missionaries, it stands in the front rank, among the twelve Protestant missions in Japan. Her spiritual success has been great.

2. Establishment of the Mission.

The establishment of the Japan Mission of the Methodist Episcopal Church was authorized by the General Missionary Committee of the Church at its annual session, held in the city of New York, November, 1872. The first missionaries appointed to the Japan Mission were the Rev. R. S. Maclay, superintendent, formerly a member of the Methodist Episcopal Mission in Foochow, China, the Rev. John C. Davison, of the Newark Annual Conference; the Rev. Julius Soper, of the Baltimore Annual Conference; and the Rev. M. C. Harris, of the Pittsburgh Annual Conference of the Methodist Episcopal Church. Dr. Maclay and family arrived in

Yokohama, Japan, June 11, 1873. They were accompanied from San Francisco to Yokohama by the Rev. Dr J. P. Newman and his wife, who remained with them several weeks after their arrival, aiding them by their counsels in forming plans for opening the mission. While awaiting the arrival of the other members of the mission Dr. Maclay, in order to provide a home for his family, rented a dwelling-house situated on Bluff Lot, No. 60, Yokohama.

On July 9, 1873, Bishop Harris, accompanied by the Rev. J. W. Waugh, D.D., the Rev. Ross C. Houghton, and the Rev. W. A. Spencer, arrived in Yokohama. The presence of Bishop Harris and his traveling companions during the initial stage of the Japan Mission was a most opportune and cheering event. The Bishop remained about five weeks, devoting himself to the great work of founding the mission. The Rev. Irvin H. Correll and wife, on their way to Foochow, China, as missionaries of the Methodist Episcopal Church, reached Yokohama June 30, 1873, from San Francisco, and were compelled by the serious illness of Mrs. Correll to suspend their passage at this point, and prepare for at least a temporary sojourn in Japan. Bishop Harris, carefully investigating the case, and seeking the best medical advice within reach, transferred Mr. Correll to the Japan Mission, thus making an urgently needed and most welcome addition to its corps of members. This transfer was made July 22, 1873, and on August 8, 1873, Messrs. Davison and Soper, accompanied by their wives, arrived in Yokohama. It was necessary for Bishop Harris to proceed to China by the steamer advertised to start from Yokohama for Shanghai in the afternoon of the following day, and it was, therefore, decided to hold the first session of the meeting for the formal organiza-

tion of the mission during the evening of the day Messrs. Davison and Soper arrived.

3. Organization of the Mission.

This meeting convened at eight o'clock P. M. August 8, 1873, in the rented Mission House, No. 60 Bluff, Yokohama. There were present Bishop Harris, in the chair; members of the mission, the Rev. Messrs. Maclay, Davison, Soper, and Correll, together with their wives; visitors, Rev. Drs. Newman and Waugh, Revs. Messrs. Houghton and Spencer, of the Methodist Episcopal Church; Rev. Messrs. Geo. Cochran and D. Macdonald, M.D., of the Canada Methodist Mission in Japan; Mrs. Newman, and Miss Dr. Combs, a member of the Peking Mission of the Woman's Foreign Missionary Society of our Church. The opening service was conducted by Bishop Harris, after which the Rev. John C. Davison was unanimously elected secretary. Brief and touching addresses were then made by the Bishop and all others present, every one most heartily indorsing the action of the Church in commencing the Japan Mission, and expressing their most earnest wishes for its success. Bishop Harris then presented to the mission a programme of work which, in his judgment, it would be well for the mission to adopt for its operations in Japan, and the programme, which proposed that the mission proceed at once to establish stations at Yokohama, Yedo, (Tokio,) Hakodati, and Nagasaki, was unanimously adopted. The meeting then adjourned to meet in the same place, at ten o'clock A. M., the next day. Pursuant to this adjournment, the Bishop, the members of the mission, together with all the visitors, met. Bishop Harris occupied the chair, and, after the opening service, delivered an appropriate address, ar

then, assisted by the Rev. Dr. Newman, proceeded to administer the sacrament of the Lord's Supper to all present. This solemn service finished, the Bishop then read the plan of appointments as follows, namely:—

Superintendent, R. S. Maclay, residence, Yokohama; Yokohama, Irvin H. Correll; Yedo, (Tokio,) Julius Soper; Hakodati, Merriman C. Harris; Nagasaki, John C. Davison.

After the reading of the appointments the members of the mission arranged that the first Annual Meeting of the Japan Mission be held in Yokohama, commencing on or about July 1, 1874, and then, with a few moving words from the Bishop, the singing of the doxology by all present, and, finally, the benediction by the Bishop, the meeting for organizing the Japan Mission of the Methodist Episcopal Church adjourned *sine die*. At four P. M. the same day the Pacific mail steamship "New York" bore away Bishop Harris and his traveling companions.

4. The Stations.

Yokohama is an important town and port of trade situated on the western shore of the Gulf of Yedo, eighteen miles south of Yedo, (now called Tokio,) the great capital of the empire. The town in its rise and wonderful development furnishes a striking illustration of the rapidity with which events now move in Japan. When Commodore Perry, with the United States squadron under his command, visited Japan, in 1853–54, Yokohama, as a town or port of trade, had no existence, the site now covered by it being then marked only by a few straggling huts of Japanese fishermen. To-day it contains a population estimated at seventy-five thousand, and is the great center of foreign commerce and exchange in Japan. Yokohama is the terminus for the

English and French steamship lines in the East. It is the only port in Japan where the steamers of the American Pacific Mail Company call, and is one of the most important centers for the steamship lines of Japan. Its proximity to the great roads of Japan makes it an admirable point from which to itinerate through the interior of the country; while its intimate connection by steam and telegraphic communication with all parts of the coast give it unrivaled facilities for conducting correspondence and business with mission stations throughout Japan.

Yedo, or Tokio, as it is now called, was formerly the residence of the Shogans, and one of the two renowned capitals of Japan. Since A. D. 1869 it has been the residence of the Mikado, and sole capital of the empire. The city stands at the northern extremity of the Gulf of Yedo, at the point where the Sumida River pours its waters into the gulf, and contains a population estimated at six hundred thousand. It is the place of residence not only for the Mikado and his court, but also for a vast number of government *employés*, ex-official and literary persons, and others who are in some way connected with the Government. It contains the highest grade of schools and colleges, and is thus the educational as well as the political head of the empire. It possesses a very large native trade with the interior, and, from its prestige as the capital of the empire, its influence upon the country is very great. Fine roads branch out from it in all directions, thus giving it excellent advantages as a center for missionary operations. A railway, eighteen miles in length, connects Tokio and Yokohama, and thus brings the two places into close proximity and intimate relations.

Hakodati is an important town and port of trade

situated on the southern extremity of the island of Yesso. It comprises a population estimated at thirty thousand, and is the only place in Yesso opened to foreigners. The Island of Yesso, on which Hakodati is situated, contains a population estimated at one hundred and thirty-five thousand, of which ten thousand are Ainos. Sappora, the capital of the island, and the seat of an agricultural college, contains six thousand inhabitants. Matsumai, probably the largest town in Yesso, contains, it is said, ten thousand inhabitants. The importance of Hakodati as a center for missionary work is due not only to the circumstance that it is the only port of the island of Yesso open to foreigners, but, also, to the consideration that it supplies the best base from which to conduct evangelical work in the northern portion of the great central island of Japan, called Hondo. It should be noted, also, that at the time of our arrival in Japan no Protestant mission had as yet been commenced on the island of Yesso, and, consequently, that in occupying Hakodati, the Methodist Episcopal Church had the honor of being the first to preach the Gospel to the natives of that region.

Nagasaki, situated on the western coast of the island of Kiushiu, is an important sea-port, and a place of historic interest. The population of Nagasaki was forty thousand one hundred and seventy in 1887, and it is supposed that the population of the entire island of Kiushiu is about five millions, or a little less than one sixth of the population of the empire. Kiushiu enjoys high prestige among the Japanese. Its name is closely interwoven with the earliest mythological and historical notices of Japan, and amid its beautiful scenery have been placed those early poetical fictions in which the gods, assuming human forms, decided to abide on earth as men. The

people of Kiushiu have from the earliest times supplied a large portion of the ideas and other plastic influences which have molded the character and determined the history of the Japanese. Prominent among the notable clans of Kiushiu, perhaps at the head of them, may be placed the Satsuma people, a clan whose influence in Japan has heretofore been almost irresistible. It seemed to the members of the mission extremely desirable that, at the earliest moment practicable, the gospel message should be placed within the reach of the people of Kiushiu. Fortunately one of its ports (Nagasaki) had been opened to foreigners, and it was decided that our mission should at once commence a station there.

5. First Year of Labor.

The chief work of the members of the Japan Mission during its first year was the study of the Japanese language, in which gratifying progress was made. The following outline will indicate the movements and other work of the members of the mission during the year. August 31, 1873, the Rev. John C. Davison, accompanied by Mrs. Davison, arrived safely in Nagasaki, where for a short time they found a comfortable home in the hospitable family of the Rev. Henry Stout, a worthy missionary of the American Reformed Church, who, together with his excellent wife, had already spent some years in Nagasaki, and now extended a most cordial welcome to the new missionaries. Immediately after reaching Nagasaki Mr. Davison learned that a most eligible house, situated on Lot No. 6, Oura Hill, was offered for sale, and, after due consultation with the Mission, he was authorized to purchase it, which he accordingly did, and September 19, 1873, the property was duly transferred, in the British Consulate of Nagasaki,

to the Missionary Society of the Methodist Episcopal Church, U. S. A. A few days after this Mr. and Mrs. Davison removed to the new premises, abundantly grateful to God, who in such a remarkable manner had prospered their way, and provided for them a suitable home in a strange land.

September 9, 1873, Rev. Julius Soper, accompanied by Mrs. Soper, arrived in Yedo, (Tokio,) and took rooms in the Yedo Hotel, No. 17 Tsukiji, the Foreign Concession, where they remained till October 20, 1873, when they removed to a small house in Tsukiji, which he had succeeded in renting. November 2, 1873, he organized a Sunday-school class, composed of three members; "and from that time on," writes Mr. Soper in 1878, "with the exception of one or two Sundays, we were never without some persons to whom to give instruction in English or Japanese."

The Rev. Merriman C. Harris, accompanied by Mrs. Harris, arrived in Yokohama from San Fracisco, December 14, 1873, and, after completing the necessary preparations, started by steamer January 24, 1874, for Hakodati, where, after a passage of forty-eight hours, they arrived January 26, 1874, and were very cordially received by the small foreign community of the place. Immediately after his arrival in Hakodati Mr. Harris rented rooms in a hotel as a temporary home for his family, and occupied them for a brief period, until he succeeded in renting a native house, into which he removed his family. Having taken possession of their new home, Mr. and Mrs. Harris at once organized a daily Bible-class for instruction in both the English and the Japanese language. They found this exercise very interesting and fruitful in good results.

In Yokohama the two resident members of the mis-

sion, Rev. R. S. Maclay and Rev. I. H. Correll, together with their families, occupied rented houses, and, like the other members of the mission, diligently sought to acquire the Japanese language, at the same time seeking to present the truths of the Gospel to all with whom they came in contact.

October 19, 1873, Mr. Correll organized a Bible-class composed of six members.

April 20, 1874, Dr. Maclay started by steamer from Yokohama for Hakodati, where he arrived safely, and spent two days. On the 25th, accompanied by Mr. Harris, he proceeded in the steamer to Neegata, an important town opened to foreign residence and trade on the west coast of Japan, where they landed April 26, and were most kindly entertained during the time of their visit by Edward J. Moss, Esq., English teacher of the Government school in Neegata. Rejoining the steamer from which they had landed, they left Neegata, reaching Hakodati May 3, where Mr. Harris resumed the work of his station, and from which place Dr. Maclay proceeded, May 5, on his return to Yokohama, arriving safely May 8.

Shortly after the termination of this trip an excellent opportunity offered for visiting Kioto, the ancient capital of Japan, and as yet not opened to foreign residence and trade; and, May 19, Dr. Maclay and Rev. I. H. Correll visited that celebrated city, remaining in it five days, calling, also, on the way, at Kobe and Osaka, and returning to Yokohama June 4. The information gathered during these trips convinced the members of the mission that there existed among all classes of the Japanese a desire to hear the Gospel; and that the immediate and urgent demands of the work of Christian missions in Japan were far beyond the

ability of the missions then operating in the Empire to meet.

June 10 Mr. Soper, on behalf of our Missionary Society, purchased two lots in Yedo, (Tokio,) situated in Tsukiji—a portion of the city set apart for foreign residents, and designated the Foreign Concession. The lots are finely situated, fronting on and commanding a beautiful view of the harbor and bay.

Constant studies and activities of the kind we have sketched engrossed our missionaries for the twelvemonth, and it was with no small interest that they viewed the approaching assembling of the first Annual Meeting.

6. First Annual Meeting and Second Year of the Mission.

This meeting assembled at Yokohama, June 27, 1874, in the Mission House, No. 60 Bluff; and as the movements of the steamer made it necessary for Mr. and Mrs. Harris to start the next day on their return to Hakodati, the business of the Annual Meeting was finished in one day. All the members of the mission were present, and encouraging reports were received from all the stations of the mission. Among the subjects which engaged the attention of the meeting were, an appeal for more missionaries; the assignment to the different members of the mission of certain literary work, with a view to procuring, as soon as possible, Japanese translations of our Discipline, Catechism, Hymns, etc.; and an arrangement by which Dr. Maclay was authorized to co-operate with the Committee appointed to translate the Scriptures into the Japanese language.

The second year in the history of the Japan Mission

upon which we now enter, is characterized, on the part of the members, by continued diligence in the study of the Japanese language, and the instruction of Bible-classes; by their commencement of public preaching, their initiation of chapel work, their first baptisms of converts, and their first efforts in translation. Another characteristic of the year is the commencement of missionary work in Japan by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. During this year, also, the Rev. John Ing, formerly connected with the mission of our Church in Kiukiang, China, commenced to labor in Hirosaki, Japan. We now proceed to notice the principal events of the year in their chronological order.

The first chapel occupied by the mission in Yokohama was rented by Mr. Correll, through his teacher, August 11, 1874, in the native portion of the town, and was first opened for public preaching on the 16th, on which occasion the audience-room was filled with attentive hearers, to whom Mr. Correll spoke in Japanese from Matt. i, 18–25. Mr. Soper writes: "July 5, 1874. For the first time stood up and attempted to preach in Japanese. September 6. Commenced conducting our Sunday service entirely in Japanese—the singing, praying, and preaching—the congregations ranging from four to twenty."

The first converts in the mission were baptized in Yokohama, October 4, 1874, by Mr. Correll, in his own house, No. 217 Bluff. Besides the members of the mission in Yokohama, there were present Professor Parson, of the Imperial College in Tokio, and his lady, and Rev. L. W. Pilcher, of our Peking mission, China, then *en route* from China to the United States. The converts were Mr. and Mrs. Kichi.

October 28, 1874, Miss Dora E. Schoonmaker, of the Woman's Foreign Missionary Society, arrived in Yokohama, and on Nov. 6 proceeded to Tokio to commence work under the auspices of her society. Dec. 18 Mr and Mrs. Ing began work in Hirosaki. The first baptisms in connection with the mission in Tokio were administered by Mr. Soper, January 3, 1875, when Mr and Mrs. Tsuda were baptized and received into the Church. On this occasion, also, Mr. Soper, for the first time, administered in the Japanese language the sacrament of the Lord's Supper. The first purchase of land in Yokohama for the use of the mission was made on January 14, 1875, when lot No. 222, situated on what is known as the Western Bluff, was obtained at private sale on January 17. Mr. Soper, in Tokio, commenced holding Sunday services outside of the Foreign Concession, in a portion of the city called Kanda. The services were held in the private residence of Mr. Furukawa, a gentleman who had become interested in Christianity. The mission in Yokohama obtained its first and only church edifice within the Concession by purchasing, March 29, from the Rev. J. Goble, of Yokohama, a partly completed building which he had erected for public religious services. Mr. Correll, during the spring of the same year, published in Japanese, a small tract on the "Love of God." In Tokio, Mr. Soper, May 9, commenced holding Sunday afternoon services in a portion of the city called Azabu, at the residence of Mr. Tsuda. The building in Yokohama, purchased from the Rev. Mr. Goble, having been finished, was opened for public worship on June 20, Mr. Correll preaching a discourse suitable to the occasion from Mark xi, 17, and reading a translation of our form of the ritual for the dedication of a church. June 23, Dr. Maclay removed his

family into the new Mission House built on Bluff lot No. 222, Yokohama.

Miss Schoonmaker kindly furnishes the following notices of the work in Tokio, conducted under the auspices of the Woman's Foreign Missionary Society of our Church, during the period now under consideration. "Two weeks after our arrival (Nov. 6, 1874) in Tokio, began a day-school out in the native city, three miles from the Foreign Concession, with eight or ten pupils. During the year that followed no less than five removals from house to house were necessary, the school being no sooner fairly under way in one place than, on some pretext or other, it would again be sent adrift; for none of the natives who had rooms to let were sufficiently anxious for the money to risk losing caste among their neighbors by a too long or warm patronage of a Christian school. In spite of obstacles, however, numbers and interest increased, and the school continued. During the last four months of this first year a Bible-class in connection with the school was held on Sabbath mornings, at which the attendance was tolerably good; before the close of the year three of the pupils were accepted as candidates for baptism.

"The school, however, had not been carried on many months, according to the plan indicated, before it became evident, that in order to accomplish its real aim—the thorough religious instruction of such women and girls as it could reach—it must be established on a more sure foundation. Search was accordingly made for a building wherein to conduct a boarding-school; but priests and temples were numerous, and it was no easy matter to obtain a place wherein to open a school whose avowed object was the teaching of Christianity. However, after many disappointments, and a most wearisome

delay, the love of 'filthy lucre' was found to be stronger in the mind of one old priest than were his conscientious (?) scruples; and he was prevailed upon to rent a portion of his gloomy old den, while he occupied the remainder of the building with his idol and its paraphernalia—circumstances not very favorable to the establishment of a Christian school, but it was the best that could be done. So a part of this old temple, wherein for at least a quarter of a century only idols had been worshiped, was rented and fitted up as a place in which to establish a Christian home and school. The school began Nov. 3, 1875, with five boarders and twelve day pupils; and during a period of one year and two months the school went forward in spite of all adverse influences and opposing circumstances. God blessed the school, and caused it to grow in numbers and interest."

During the period under review the work of the mission was vigorously carried forward at Hakodati by Mr. and Mrs. Harris. A daily Bible-class, with more formal services every Sunday, was conducted with very encouraging results. During the autumn of 1874 Mr. Harris, on behalf of the Missionary Society, received from the Japanese Government the donation of an eligibly situated plat of land, subject only to the annual payment of the ground tax due the Government, and erected upon it a substantial mission house; thus diminishing his risk from exposure to the sweeping fires of such frequent occurrence in Hakodati, and providing a comfortable home for his family.

In Nagasaki Mr. and Mrs. Davison were confronted by difficulties greater than those existing in the other stations of the mission in Japan. The traditional hatred and terror occasioned by the scenes of the bloody civil war in Japan, with which, more than two hundred and

fifty years ago the name of Christianity had been associated, are still powerful in the minds of the Japanese in Nagasaki and its vicinity. These feelings with regard to Christianity, exist, indeed, with varying degrees of strength, throughout Japan, but the climax is reached in Kiushiu, and especially in Nagasaki and its vicinity, where were enacted some of the most terrible and revolting scenes of that tragedy of battle and blood. Notwithstanding these difficulties, Mr. and Mrs. Davison devoted themselves to the prosecution of their missionary work with praiseworthy zeal and perseverance. Through the exercises of a daily Bible-class, and more formal services on the Sabbath, they faithfully endeavored to sow the seed of the kingdom; and it was their privilege to receive requests for Christian baptism from two persons under their instruction.

In Hirosaki Mr. and Mrs. Ing were untiring in their efforts to promote the interests of the large Japanese school in which they had been engaged as teachers, and they were cheered not only by the steady growth of the school, but also by the gradual diffusion of Christian knowledge among the pupils, chiefly through the judicious labors of Mr. Y. Honda.

"June 5, 1875," writes Mrs. Ing, "fourteen young men, all students except one, were baptized by Mr. Ing in our dwelling. Eight other young men were desirous of receiving baptism at the same time, and were present; but out of deference to the wishes of their parents, and for other good reasons, had consented to wait for a time. In the afternoon we enjoyed a communion service, at which eighteen partook of the emblems of the sufferings and death of our blessed Saviour. At these services the Holy Spirit seemed to be especially present; indeed, during the half year of our resi-

dence here we had seemed to be in the midst of a quiet revival, such as we had sometimes enjoyed in our old homes; and we no longer felt we were strangers in a strange land, but had found a home again among those who, in truth and in name, belonged to the great family of Christ's disciples."

7. Third Year of the Mission.

The second Annual Meeting of the Japan Mission was held in Yokohama June 30–July 5, 1875, the exercises being conducted in the Bluff Church, recently opened by the mission for public religious services. All the members of the mission were present, and in good health. The annual sermon was preached in English by the Rev. George Cochran, of the Canada Methodist Mission in Japan. J. C. Davison was re-elected secretary.

The reports from all the stations of the mission were satisfactory and cheering. Among the more prominent matters that engaged the attention of the meeting were the preparation of estimates for the expenses of the Japan Mission during 1876; the more formal organization of the work under our care in accordance with our order of Church government; the introduction of quarterly meetings and Quarterly Conferences in each of our stations; a renewed appeal to the Missionary Society for a re-enforcement of missionaries; and the report, offered by Dr. Maclay, giving an account of his co-operation during the year with the committee engaged in the translation of the sacred Scriptures into the Japanese language. Four adults were reported baptized during the year, five members of the Church in full connection, and twelve probationers. Mr. and Mrs. Ing, of Hirosaki, not having as yet become members of the Japan

Mission, and being fully occupied with their duties in the school with which they were connected, at a distance of four hundred miles from Yokohama, were not present at the Annual Meeting. Mr. Ing, however, had transmitted very interesting information concerning his work ir Hirosaki, and the members of the mission expressed hearty sympathy with efforts put forth by Mr. and Mrs. Ing for the instruction of the Japanese. The entire exercises of this Annual Meeting were intensely interesting; the discussions on the subjects that came before the members were earnest and thorough; and all felt that the meeting had given fresh interest and impulse to the work. It was decided that the third Annual Meeting be held in Yokohama, commencing July 1, 1876, and, with good hope and courage, the members of the mission separated for another year's toil.

The year was marked by the commencement of public day-schools, the formal organization of Church classes, the introduction of quarterly meetings, love-feasts, and Quarterly Conferences, the erection of suitable dwelling-houses for the members of the mission resident in Yokohama and Tokio, the erection of an excellent chapel in Nagasaki, and other matters indicating the steady and healthy growth of the mission.

At the Annual Meeting of the mission, the work of the mission in Yokohama had been divided into two circuits, named respectively, "Tenando" Circuit, in charge of which Mr. Correll was placed; and "Furocho" Circuit, in charge of which Dr. Maclay was placed. The first joint Quarterly Conference for these two circuits was held in Yokohama September 4, 1875. In Nagasaki Mr. Davison concluded, September 4, a contract for the erection of a mission chapel in a portion of the city called Desima, on the site of the old Dutch factory; an eligible lot

received without cost from the Japanese Government, (subject only to the annual payment of the ground rent due the Government;) and it was his privilege, January 30, 1876, to open the building for public religious services, the Rev. Henry Stout, of the Mission of the American Reformed Church in Nagasaki, preaching the sermon on the occasion. In Tokio Mr. Soper reports, September 16, 1875, the organization of his first class of inquirers in a portion of the city called Kanda, the class comprising five persons.

"October 2, 1875," writes Mr. Soper, "we held our first Quarterly Conference in Tokio. Present, Dr. R. S. Maclay and wife, Rev. Julius Soper and wife, Miss Schoonmaker, and two Japanese—Messrs. Tsuda and Furukawa. Next day we held our first love-feast, about twenty-five persons being present."

Mr. Soper's second class in Tokio was organized October 12, 1875, in a portion of the city called Azabu, and comprised four persons, two being members of the Church, and two probationers. On the same day he commenced giving Bible instruction once a week to the young men of Mr. Tsuda's agricultural school, an exercise which he continued for more than a year. October 27 Mr. Soper removed his family into the new mission house, then just completed on lot No. 10, Tsukiji, Tokio. In Yokohama the work of the mission steadily advanced. Mr. Correll, October 4, organized his first class at Tenando Church, comprising five persons — three members, two probationers. Dr. Maclay, November 6, organized his first class at Furocho Chapel, comprising five persons, one only being a member of the Church, the others probationers.

The year 1876 opened auspiciously. Mr. Correll, January 6, took possession of the new mission house.

then just completed on a portion of Bluff Lot No. 222, Yokohama, while, as we have already stated, Mr. Davison, January 30, enjoyed the privilege of opening in Nagasaki the beautiful church edifice, the construction of which he had supervised so efficiently. April 9, four of the pupils in Miss Schoonmaker's school were baptized and received into the Church by Mr. Soper. Concerning her work in Tokio at that time Miss Schoonmaker writes: "The attendance upon the Sabbath services held in the house was good, and a number who were withheld from a public profession of their faith through fear of the opposition of their unbelieving friends, manifested a deep interest in the Bible, and a desire to lead a true life."

April 16 Mr. Davison, after more than two years of faithful labor, had the privilege of baptizing his first approved candidates in Nagasaki—Mr. Asuga Kenjiro, together with his wife and two children. The entire mission heartily sympathized with Mr. and Mrs. Davison in the joy inspired by this cheering event.

June 7 Mr. Soper, in Tokio, opened another place for preaching near Shiba, a place of note in the city. He also published about this time his translation of the Catechism of the Methodist Episcopal Church.

In Hakodati Mr. and Mrs. Harris, during the period of time now under review, carried forward the work of the mission with unflagging zeal. The exercises of the daily Bible-class were conducted with undiminished interest and increasing indications of encouragement. The attendance on the Sunday services had become, on the part of at least a few persons, quite uniform and devout. Three teachers connected with the Government school in Hakodati were constant in their attendance at these services. Mrs. Harris was indefatigable

in her efforts to reach and instruct the women of Hakodati, and Mr. Harris, in addition to his more immediate duties in Hakodati, was actively engaged in initiating plans for introducing the Gospel into Sapporo, Matsumai, Awomori, and other places in Northern Japan. Such labors could scarcely fail of success; and during the year it was the high privilege of Mr. Harris to administer the ordinance of baptism to two approved candidates, members of his Bible-class, whom he and Mrs. Harris had, by their faithful instruction, brought to accept Jesus Christ as their Saviour.

In Hirosaki Mr. and Mrs. Ing continued their faithful labors, and Mr. Ing, October 3, 1875, baptized eight more of the students in the school. Immediately after receiving baptism these eight converts, together with the fourteen previously baptized by Mr. Ing, proceeded, in accordance with arrangements previously made, to form themselves into a native Church, to be connected with what is called the "Church of Christ in Japan," having Church organizations in Yokohama and Tokio. April 2, 1876, two more of the students in the Hirosaki school were baptized by Mr. Ing.

8. Fourth Year of the Mission.

The third Annual Meeting of the Japan Mission was held in the Bluff Church, Yokohama, June 30–July 5. 1876. All the members, excepting Mrs. Harris, of Hakodati, were present. Their distance and the pressing character of their duties in Hirosaki, deprived Mr. and Mrs. Ing, also, of the pleasure of attending the meeting. The annual sermon in Japanese was preached by Dr. Maclay. J. C. Davison was re-elected secretary. It was decided to use, as far as possible, the Japanese language in all the exercises of the Annual

Meeting. For the first time the pleasure was enjoyed of welcoming as attendants at the meeting some of the members of our Church in America, (seven in number,) who expressed a desire to share, whenever practicable, in the deliberations of the meeting. The reception of these brethren was an occasion of great joy to the missionaries. Their presence added fresh interest to the proceedings, and both on the platform of the anniversary exercises, and in the discussions of the joint sessions, they acquitted themselves creditably. The presence and address of the Rev. B. F. Edgell, a member of the mission in Foochow, China, then making a brief visit to Japan, hoping for benefit to his wife's health, contributed much to the interest of the occasion. The members of the mission would gladly have tried to persuade Mr. and Mrs. Edgell to remain in Japan, but the sinking health of the invalid indicated that, perhaps, such was not the will of God. Among the subjects that received the attention of the meeting may be named the preparation of estimates for the expenses of the mission during the year 1877; the arrangement of a course of study for the native helpers; the appointment of Mr. Davison as a committee on the preparation of a Hymnal in Japanese; a plan for revising and preparing for the press portions of the book of Discipline; the sale of one of the lots in Tokio to the Woman's Foreign Missionary Society; and the purchase, with the proceeds of the sale, of Bluff Lot, No. 221, in Yokohama; Dr. Maclay's report of his co-operation with the committee engaged in translating the sacred Scriptures into the Japanese language; a request to the Bishop in charge to transfer the Rev. John Ing to the Japan Mission; and a continuation of the appeal for additional missionaries. The statistics indicated 35 adult baptisms during the year, 43 mem-

bers, 30 probationers, and 7 baptized children. It was voted to hold the next Annual Meeting in Tokio.

The more prominent events that transpired during this year were: the building of a handsome mission chapel in Tokio; the visit of Bishop Marvin, of the Methodist Episcopal Church, South; the erection of a Home in Tokio by the Woman's Foreign Missionary Society; the commencement of mission out-stations; the transfer of the Rev. John Ing to the Japan Mission; the preparation, by the Rev. John C. Davison, of Nagasaki, of a Japanese Hymnal for the service of the mission; the initiation of a course of study for our native helpers, with an examination to be held at the Annual Meeting; the building of a school-house, together with the removal to a new site of the Bluff Church, Yokohama; and the recommendation, for admission on trial into Annual Conferences in the United States, of ten native helpers connected with the mission.

July 30, 1876, Mr. Ing baptized two more students and the wife of the native preacher in Hirosaki. Aug. 8, Mr. Correll, having received a passport from the Japanese Government, made a tour through a portion of the interior of Japan, visiting the following cities, namely: Namadzu, population, 30,000; Shidzoka, 40,000; Yamanashi, 35,000; and Hachoji, 25,000; and returned on the 23d of the month to Yokohama. Miss Schoonmaker accompanied him as far as Fujiyama, the great mountain of Japan, to the summit of which they both ascended. Sept. 5 Mr. Soper organized a class in a portion of the city called Shiba, making his third class in Tokio. Sept. 20 Miss Olive Whiting arrived in Tokio, to assist Miss Schoonmaker in the work of the Woman's Foreign Missionary Society. "She began," writes Miss Schoonmaker, "mission work in connection

with the school, and with such perseverance and energy pushed forward that work as to give to the school a new and powerful impulse for good. But the existence of the school in that locality was dependent upon the caprice of one or two jealous priests, who could at any time set it adrift; besides, the house was far too small for the increasing work, and the situation was unhealthy. These considerations, with others, led us to the conclusion that it would be best to secure a permanent location within the Foreign Concession, and erect a school-building. The lot was purchased in July, and the building begun in the latter part of August, 1876."

Hachoji, one of the places visited by Mr. Correll in his tour, is an important mart of trade, about twenty-eight miles north-west from Yokohama. Being within what was called the treaty limits, the place can be visited by foreigners without a passport; and hence Mr. Correl, during the autumn of 1876, went twice to the town, hoping thus to prepare the way for the introduction of the Gospel there, and the result of these efforts was highly encouraging. Bishop Peck, in whose charge the mission has been from the beginning, wrote to the mission, Nov. 10, 1876, giving official announcement of the transfer of the Rev. John Ing to the Japan Mission. Bishop E. M. Marvin, and his traveling companion, the Rev. E. K. Hendrix, of the Methodist Episcopal Church, South, arrived on Nov. 30, in Yokohama, from San Francisco, and were most cordially welcomed by the members of the mission resident in Yokohama and Tokio. The Bishop and Mr. Hendrix evinced, in many ways, a sincere interest in our work, rejoicing in all the indications of prosperity with which it had pleased God to crown the labors of the mission, and praying for the rapid spread of the truth in Japan. They remained till

December 6, the time for the departure of the Japanese steamer for Shanghai, China, making on the way a pleasant call on Mr. and Mrs. Davison, at Nagasaki. The native Christians at Hirosaki decided, Dec. 20, to apply for admission into the Methodist Episcopal Church, and subsequently presented a written statement of their desire to Mr. Ing, when they were duly received into the Church, on Dec. 23. Misses Schoonmaker and Whiting transferred their school to the new and commodious premises just completed on lot No. 10, Tsukiji, Tokio.

January 28, 1877, the Rev. Julius Soper had the pleasure of opening, for public religious services, the neat and eligibly situated chapel which he had just completed on a portion of the lot owned in Tokio by the Missionary Society. The seating capacity of the building is about one hundred and fifty; cost, about $1,600. Sermons suitable to the occasion were preached in Japanese—in the forenoon, by Dr. Maclay, in the afternoon, by Mr. Correll, and in the evening, by Rev. David Thompson, of the Tokio Mission of the American Presbyterian Church. The congregations, throughout the entire day, were large and attentive, and all seemed to feel that a brighter day had begun to dawn upon Japan.

The mission at Yokohama, in accordance with an arrangement approved by the General Missionary Committee at its Annual Meeting held in New York, November, 1876, had come into possession of Bluff Lot No. 221, immediately adjoining the premises already owned in Yokohama by our Missionary Society; and with a view to reducing the expense for payment of annual ground rent, and at the same time diminish the risk to the property of the Society from exposure to fires, the mission, acting on a plan approved by the Board of Managers,

decided to sell the lot on which the Bluff Church stood; to remove the church building to the lot just purchased; and, if possible, to provide, also, on a portion of the new lot, for the erection of a small building for the accommodation of the flourishing day-school which had grown up under the care of Mr. and Mrs. Correll. Attention to these important interests necessarily occupied a large portion of Mr. Correll's time during the early months of 1877; still none of his regular missionary work was interrupted, and, April 3–7, he again visited Hachoji, where the good seed sown during his former visits to the place had already begun to spring up. April 23, 1877, Mr. Correll opened the school-building he had built on the new lot, and the day-school under his care rapidly increased in the number of its pupils, until there were sixty names on its roll. In April Mr. Ing baptized three young men in Hirosaki, one of them being in the Medical College, one a student in the Normal School, and the other, a student in the school taught by Mr. Ing in that place.

June 3, 1877, Mr. Correll, in Yokohama, had the pleasure of re-opening the Bluff Church, after its removal to the new situation. Appropriate discourses in Japanese were delivered during the day—in the forenoon, by Dr. Maclay; in the afternoon, by Mr. Soper; and in the evening by the Rev. James H. Ballagh, of the American Reformed Church Mission in Yokohama. The attendance on the part of the Japanese was highly gratifying; and a goodly number of the foreign missionaries and other friends in Yokohama were present on the occasion. The building will seat over three hundred persons, presents a tasteful appearance, occupies a fine position, and supplies a most urgent need of the mission in Yokohama. The entire cost of removing the

building was a little over three hundred dollars. June 5–16 Dr. Maclay visited Nishiwo, a town situated in the Aichi Ken, about two hundred miles in a south westerly direction from Yokohama, where Mr. Ohara one of our native members, had been instructing a class of inquirers for nearly six months. Five of the inquirers were baptized and received into the Church; a Church-class, comprising the baptized members and five probationers, was organized; a chapel was rented, and placed in charge of Mr. Ohara; and all the necessary preliminary arrangements were made for constituting the place an out-station of the mission. "June 23, 1877," Mrs. Ing writes, "in the midst of hurried preparations for departure from their houses to join the army, in response to the earnest call of the Government, the Church members found time to come together for the solemn services of baptism and the Lord's Supper. Three received baptism, two being students; the third, the honored and beloved president of the school. Twenty-four communicants then testified their love to Christ at his table. Nine members of the Church, with many others, left us the next day for the capital."

9. Fifth Year of the Mission.

The fourth Annual Meeting of the Japan Mission was held in Tokio, July 10–16, 1877, the exercises being conducted in the mission-chapel built by Mr. Soper during the present mission year. All the members of the mission were present, with the exception of Mrs. Harris, absent on a brief visit to the United States; and Mr. and Mrs. Ing, detained by the urgency of their duties in Hirosaki. The annual sermon was preached in Japanese, by Mr. Davison. Mr. Davison and Mr. Kudo Tomonari were elected secretaries. At the Bible

anniversary, Dr. L. H. Gulick, agent for Japan of the American Bible Society, was present, and delivered an excellent address, interpreted by Mr. Harris, a copy of which, in Japanese, was immediately requested by a native gentleman in the audience, for publication in one of the Tokio newspapers. The native helpers of the mission passed very satisfactory examinations on the course of study prescribed for them; and in all the joint sessions of the Annual Meeting for the transaction of business, co-operated most cordially with the members of the mission. The following native helpers, after being carefully examined, were duly recommended for admission on trial in Annual Conferences of the Methodist Episcopal Church in the United States, namely: Kumiori Sayehashi, Onuki Bunshichi, and Ohara Yekichi, to the Baltimore Annual Conference; Asuga Kenjiro, to the Newark Annual Conference; and Kudo Tomorari, to the Philadelphia Annual Conference. It was also arranged that the following helpers, after due examination by the Quarterly Conferences with which they were connected, should also be recommended, namely: Kekuchi Takuhei, to the Newark Annual Conference; Abbe Kenro, to the Philadelphia Annual Conference; and Kosugi Riyohi and Aibara Yeiken, to the Baltimore Annual Conference.

Mr. Davison presented to the meeting a collection of fifty-three hymns and four doxologies, which, in accordance with the request of the last Annual Meeting, he had prepared for publication. "More than thirty of these hymns," writes Mr. Davison, "had never been translated before [into Japanese]; while more than half the rest were translated by us anew, and are quite different from the former translations by other parties, though with what success it is not for me to say. The

others are mostly original hymns written by natives, and some by foreigners; all of which, however, appear slightly altered in our edition." Mr. Davison, as an experiment, appended seven pieces of music to his collection of hymns, the music comprising some of the tunes to be used in the hymn book. The book prepared by Mr. Davison contains many well-known hymns, beginning as follows: "A charge to keep I have;" "Am I a soldier of the cross;" "Children of the heavenly King;" "Jesus, lover of my soul;" "O, how happy are they;" "Pass me not, O gentle Saviour;" and others of a similar character. The members of the mission were highly pleased with the translations, and an edition of five hundred copies was authorized. A much larger edition would have been ordered if there had been funds for the purpose.

Another feature of this Annual Meeting was the joint conference held, during the afternoon of July 13, 1878, with the members of the Canada Methodist Mission, then conducting their Annual Meeting in Tokio, and the members of our mission. The meeting was convened in Mr. Soper's residence, and was attended by nearly all the members of each mission. The Rev. George Cochran, superintendent of the Canada Methodist Mission, was called to the chair, and the Rev. J. C. Davison, of our mission, was appointed secretary. The two topics presented for consideration at this conference were, a proposal for the joint preparation of a hymn book, which could be accepted and used by both missions, and the consideration of a plan by which the translations of our respective books of Discipline might, as far as practicable, conform to each other. With regard to the first subject, the opinion prevailed that, at least for the present, we could all accept and use the

hymns prepared by Mr. Davison; and that hereafter the Hymn Book Committee of the Canada Methodist mission would co-operate with Mr. Davison, of our mission, in the translation of other hymns, to be added to the present collection. With regard to the second subject introduced, it was cordially assented to by all, that while, in places where the texts of our respective books of Discipline differ, each mission is bound to follow in translation the text of its own book, in all places where the texts agree we should endeavor to obtain a uniform version in Japanese; and that, throughout the work, by adopting the same style of translation, and, as far as practicable, the same ecclesiastical terminology, we should seek to show the essential agreement of the Churches we represent, in matters of doctrine and church polity. The entire spirit of the conference was earnest, courteous, and Christian; the presence of the Holy Spirit refreshed and united all hearts; and the conference, both in its immediate and ultimate results, cannot fail to promote the cause of Christian missions in Japan. The missionaries of the Evangelical Association—the Rev. F. Krecker, M.D., and the Rev. Adolph Halmhuber—then residing in Yokohama, were invited to the conference, but sickness prevented them from attending. Dr. Krecker, however, in his letter to the committee of invitation, expressed most cordially his full sympathy with the object of the conference. Thus the Methodisms of Japan are substantially a unit.

The subject of Christian education in Japan engaged the serious attention of the fourth Annual Meeting. In the spring of 1876 the mission had forwarded to the Missionary Society an earnest appeal on this subject, recommending the immediate establishment at Yokohama of a Mission Training School. The Board of

Managers, in response to that appeal, recognized the importance of the proposed school, but, in view of the financial pressure in the United States, was unable to advance the necessary funds, and, therefore, declined to authorize the initiation of the enterprise. Fifteen months had passed since the failure of this appeal, and, the conviction of the importance of the proposed school steadily growing stronger, a resolution was adopted by the Annual Meeting urging upon the Board of Managers the importance of responding at once, and favorably, to this loud call.

The reports presented to this Annual Meeting with regard to the state of the work of the mission at all the stations were very encouraging. The members of the mission had been permitted to prosecute their labors during the year without serious interruption from sickness, or any other cause; the Japanese, with greater courage and in larger numbers than ever before, had listened to the public preaching of the missionaries, or gathered in Bible-classes to receive daily instruction in the word of God; the day-schools under the care of the mission had been very prosperous; the number of Church members in full connection had increased to ninety-nine; the openings for Christian work had never before been so important and inviting; the prospect for early fruit-gathering had never been so cheering; and now, at the close of the fifth Annual Meeting, the members of the mission separated, and, in humble dependence on the promised presence and blessing of the Master, started once more for their respective fields of labor. It was decided to hold the next Annual Meeting of the mission in Yokohama, during the early part of July, 1878.

10. Sixth Year of the Mission.

The sixth year of the Japan Mission opened amid scenes of rejoicing in Japan. The formidable rebellion in Satsuma, directed by Saigo, Kirino, Murata, and other warriors of high repute, had just been crushed; peace once more reigned throughout the empire; and all classes of society, relieved from the terrible scourge of civil war, were uniting in public demonstrations of joy. There were, indeed, substantial grounds for rejoicing. The people of Japan had narrowly escaped a great disaster. The Satsuma rebellion, in the southern portion of Japan, which, during the closing part of 1876 and the former half of 1877 had depressed business, suspended commerce, devastated the fairest portion of the country, and haughtily challenged the existing Government to the bloody arbitrament of the sword, was one of the most formidable dangers that had ever confronted the civil authorities of Japan. Under such circumstances, the complete triumph of the Government, bringing in its wake the cessation of hostilities, the revival of business and trade, and the assured continuance of the Government in the career of progress and reform upon which it had entered, was hailed with joy by the great body of the people of Japan. The causes which produced the Satsuma rebellion were not at this period fully made public. Dissatisfaction of the former nobility and gentry with the arrangements made by the Government in regard to their pensions, and the failure of the Government to respond to the demands of the people for a representative Parliament—together with personal jealousies and rivalries among the highest officers of the realm, had been assigned as the causes of this fratricidal struggle, in which the resources

of the country, to the extent of fifty millions of dollars, and the lives of probably fifty thousand Japanese, were sacrificed.

During September and October, 1877, the cholera visited Japan, and, notwithstanding the prompt and judicious measures adopted by the Government to arrest its progress, the disease raged with considerable violence in Yokohama, Tokio, Osaka, and many other places. In Yokohama the public work of the mission was suspended during the time the cholera prevailed. At the other stations of the mission, where the disease was less violent, the labors of the missionaries were not interrupted. We record with gratitude the merciful preservation of all the members of our mission from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday."

Mr. Harris, in September, 1877, baptized fifteen of the students connected with the agricultural college of Sappora, capital of the island of Yesso. This institution was founded, August, 1876, by the Government of Japan. Its faculty comprised three foreign and five Japanese professors. In 1878 it numbered sixty-two students. The young men baptized by Mr. Harris had been carefully instructed in Christian doctrines by the foreign Professors connected with the college, to whom high praise is due for their judicious and persevering efforts to impart to the young men under their care a knowledge of the great salvation provided for the human race by our Lord Jesus Christ. W. S. Clark, LL.D., one of the Professors in this institution, and previously President of the Massachusetts Agricultural College, U. S.A., was very active in this good work; and after Dr. Clark's return to the United States Professor Wheeler continued untiring in his efforts to promote the Christian training

of the young men under his care. "These young men," wrote Mr. Harris, "seem to be very earnest. They write me that during their intervals of leisure they teach the Bible to the children outside the school. They conduct a weekly prayer-meeting, and I think all of them pray in public. On Sabbath they meet for worship and the study of the Bible. Professor Wheeler gives them a lesson in the Scriptures at that time. These young men are of good families, and will, doubtless, be valuable to the young Church of Japan."

October 3, 1877, Bishop I. W. Wiley and family, accompanied by the Rev. H. H. Lowry and family, of our Peking Mission, and the Rev. W. G. Benton, of our mission in Kiukiang, China, arrived in Yokohama from San Francisco, in the Pacific Mail Steamship Company's steamer "City of Peking," and, after spending the night with the families of the mission in Yokohama, proceeded at four P. M. next day in the Mitsu Bishi Steamship Company's steamer "Tokio Maru," on their way to China, it being the Bishop's plan to visit first the missions in China, and then, on his return, spend February, 1878, in Japan, visiting the stations of our missions in that country.

October 4, Kudo Tomonari, one of Mr. Correll's helpers, started from Yokohama to take charge of an out-station of our mission in Hachoji, Kanagawa Ken, which Mr. Correll had commenced in that place.

October 23, Mr. Correll, having procured a passport, started on a tour through what is known as the Shinshu country. Among many other places he visited an important town called Matsumoto, where he remained ten days, and had excellent opportunities for privately preaching the Gospel both in Matsumoto and in the smaller towns near to it. The people described

themselves to Mr. Correll as being a people without any religion. A few years ago they had destroyed their idols, pulled down their temples, and, removing all traces of their former (Buddhistic) faith, had determined to live without any system of religion. The result of the experiment, however, was not satisfactory; they felt the necessity of a faith in a higher power; and, recognizing in the doctrines Mr. Correll preached something that responded to the profounder wants of their nature, they expressed an earnest desire to receive Christian instruction. About three hundred persons, representing nearly every class of society, voluntarily gave their names to Mr. Correll as candidates for Christian baptism. November 14 Mr Correll returned to Yokohama, and at once began to arrange for sending a native helper to instruct these eager inquirers.

November 8, the Rev. W. C. Davisson and wife arrived in Yokohama from San Francisco to join the Japan Mission, being the first re-enforcement of the mission from the United States by the Parent Board. Mr. and Mrs. Davisson remained in Yokohama till November 20, when they departed by steamer for Hakodati, accompanied by Mr. Harris, of that place, who had visited Yokohama on business connected with his church-building enterprise, and was at that time returning to his station. He commenced, in July, 1877, the erection of a church edifice in that place, and the building was completed about the last of November. It is a neat, substantial structure, and will greatly promote the work in Hakodati.

November 17, Mr. Soper, in company with one of his native helpers, made a tour into the interior, visiting a town called Ajiki, in the province of Shimosa,

situated about thirty-five miles north-east of Tokio. Here Mr. Soper organized a class (his fourth) of thirteen members. He regards this as a most promising field.

During the autumn of 1877 Mr. J. C. Davison, of Nagasaki, sent his native helper, Mr. Asuga, on a preaching tour through a portion of Kiushiu, and thence by Japanese junk to an island off the coast of Corea, where some of his friends live. Mr. Asuga returned in safety from his long tour, feeling encouraged by the results of his first effort to carry the Gospel to the "regions beyond."

January 14, 1878, Mr. Kikuchi, one of the students connected with Mr. Ing's school in Hirosaki, started from Yokohama in the steamer "Gaelic" for San Francisco, *en route* to Greencastle, Indiana, expecting to pursue his studies in the Indiana Asbury University. Four of his fellow-students in Hirosaki, namely, Messrs. Chunda, Kawamura, Sato, and Nasu, had in July, 1877, preceded him to Greencastle, so that, including Mr. Kikuchi, there will be five of Mr. Ing's students pursuing their studies in the Indiana Asbury University. They were all very promising young men, and, being sincere Christians, promised to render good service in teaching Christian truth in Japan.

Miss Schoonmaker, referring to the work of her society in Tokio, wrote: "For one or two months the school suffered in consequence of its removal from the former situation, but it soon rallied, and at the present writing (January, 1878) numbers twenty-eight or thirty boarders, and twelve or fourteen day scholars. During the year four persons connected with the school have been baptized, and five others have been accepted as probationers, and will, if faithful, receive baptism at the

end of their six months' probation. The school has one Bible woman at work, and hopes soon to have one or two more engaged in the same manner. The Sabbath services are well attended, and if certain felt wants can be promptly met, the work promises to go on gloriously. These wants are, briefly, a little more land, an additional building for the school, and at least two more teachers from home, to be here ready for work by the autumn of 1878. God has greatly blessed the school, and if those at home who have its interests at heart will aid it generously by their money and prayers, it has before it a grand future in its work for Japan's down-trodden women."

Mr. Davison, referring to the work of the mission in Nagasaki, writes, December 15, 1877:—

"As to the prospects of our work, I firmly believe we are to reap our greatest harvest away from the open port. When we can do this is, of course, uncertain; still our labor is not lost here, and must be kept going. Whenever we go into the country we meet those who have heard the word at some one of the preaching places now open here, and we can feel that there has been much done by this public preaching in wearing away the fears of the people, though there is still a world of difficulties to be encountered before we may hope to see the ready response to our appeals such as you get to yours. Our new station will be in a very favorable locality in the city, where we hope to open as soon as possible. Our urgent need is at least two more men, and a force of two ladies of the Woman's Foreign Missionary Society to open a school. Satsuma will need constant visiting before new men can be nearly ready to relieve me here. The people of Satsuma may be said to be without any religion, and they hate the Shinshu

sect worse than they do Christianity. In fact, it seems they turn out in large numbers to hear the new doctrine from natives who have been going through the province lately."

Mr. Harris wrote, January 11, 1878, concerning the work of the mission in Hakodati, to the following effect, namely:—

"The interest in the work at Hakodati steadily increases, and in a few years we may hope to see a large and flourishing society here."

Mr. Ing writes, December 26, 1877, concerning the work in Hirosaki, saying:—

"The work in Hirosaki (population 33,631) is growing larger, and more and more interesting all the time. We have had open a preaching place in a very eligible position in Dode-machi, the principal street of Hirosaki. Here we have had regularly two services per week, each about two hours long, and from the beginning the interest and the attendance encouraging. As many as two hundred and fifty have been in attendance upon those at once, more than half of whom are compelled to stand outside, winter though it be, from want of room within the building, that is hardly half large enough. There is unmistakably a great work already accomplished by the services in this place, but as yet there is nothing that can be tabulated beyond the consideration that the people have been not a little moved by the powerful appeals of the brethren, to which they have had the pleasure of listening. I feel sorry for many of this congregation that are compelled to stand out of doors these cold, wintry nights, when the ground is covered with snow, in order to hear the Gospel, and that we must have more commodious quarters ere long for these attentive hearers of the word is evident.

"'The Eta work must have a little attention just here. Kojimachi is the name of that part of Hirosaki occupied by this Pariah class, which, judging from the size of their part of the city, must number an aggregate of near two thousand. Mitford says of this class in Japan: 'Their occupation is to slay beasts, work leather, attend upon criminals, and do other degrading work. As to their origin, the most probable account is, that when Buddhism was introduced, the tenets of which forbid the taking of life, those who had lived by the infliction of death became accursed in the land, their trade being made hereditary, as was the office of executioner in some of the countries of Europe. Another story is, that they are the descendants of the Tartar invaders left behind by Kublai Khan.'

"Last Sabbath evening one week ago, in company with Brothers Honda, Yamada, and others, I visited the preaching place that we had secured among this people by Brother Yamada's skillful management, who was acquainted with one of their principal men. An audience of about fifty persons, men, women, and children, assembled shortly after dark, and listened attentively to our singing and the discourses made by the two brethren aforementioned for about two hours. The leading men among them were present, and all seemed well pleased with the services. For the present, meetings are held with them only once a week. I think one school will be opened to this class very soon, as Brothers Honda and Kikuchi have had the matter under consideration for some time; but their decision, if they have reached one, has not yet been made known to me. A night school has been opened in Dode-machi, Hirosaki, by a company of twenty young men of the shop-keeper class, who have asked Brothers Honda and Wakiyama, and

others of our school, to assist them. Thus the old lines of caste are being broken. God is evidently leavening the whole lump.

"The prospects of the work in Hirosaki and the region round about could hardly be better; the field is 'white unto the harvest,' and we have laborers at hand Brother Honda, our colporteur, employed by the American Bible Society, has been canvassing Awomori Ken, comprising a population of four hundred and fifty thousand, and we are in possession of most encouraging details from his field of operations. Every-where he went he had opportunities for preaching to the people, and selling a few portions of the Scriptures. This month he has been operating in the country north-west from Hirosaki, embracing a considerable extent of territory on the north-west coast of Japan."

During the autumn of the year 1877 Mrs. Correll, in Yokohama, commenced a day school for girls, the funds being supplied by the Woman's Foreign Missionary Society. The teacher of the school was a Japanese lady, who visited America a few years before, and who was much interested in trying to help forward the work of Christian missions in Japan. Mrs. Correll was, also, trying, under the auspices of the Woman's Foreign Missionary Society, to employ as Bible-reader one or two of our Japanese Christian women—an agency which had proved so successful in other mission fields, and which was admirably adapted to the wants of Japan.

11. Bishop Wiley's Visitation.

February 7, 1878, Bishop Wiley, accompanied by his wife and daughter, arrived in Yokohama from Hongkong, China. The following day, the Bishop, attended by Dr. Maclay, embarked for Hakodati on board the

Japanese steamer "Takachiho Maru," and, after a pleasant passage, arrived at their destination the evening of February 11. Early next morning the Bishop landed, and called at the Methodist Mission House, to the great joy of Mr. Harris, missionary in charge, and the Rev. W. C. Davisson and wife, who were spending the winter here, expecting to proceed to Hirosaki early in the coming spring. The Bishop spent ten days in Hakodati, during which time he made a thorough examination of the field and the work under the care of Mr. Harris, and, by his judicious counsel and hearty sympathy with the missionary cause, gave a powerful impetus to the work of our mission in Hakodati. While in Hakodati Bishop Wiley dedicated the new church edifice which Mr. Harris had recently completed; ordained the Rev. Yoitsu Honda to the office of deacon in the ministry of our Church; administered the Lord's Supper to the native Church, and, at the request of Mr. Harris, administered the rite of baptism to four adults; preached once to an English-speaking audience, and delivered three addresses, which were translated to the native Church; wrote two letters—one to the Christian believers in the agricultural college in Sapporo, and one to the native Church in Hirosaki; and in many other ways labored earnestly and successfully for the promotion of the work of our mission in Hakodati.

February 22 Bishop Wiley embarked at Hakodati on board the Japanese steamer "Akitsushima Maru," and the morning of February 25 arrived safely in Yokohama. March 2 he took passage in the Japanese steamer "Tokio Maru" for Nagasaki, and arrived there safely the evening of March 6, receiving a most hearty welcome from Mr. Davison and wife, our devoted and faithful missionary workers at that station. The Bishop re-

mained ten days in Nagasaki, and labored unceasingly to promote the interests of our work there. After a careful examination of the field he directed Mr. Davison in the selection of an admirable site for a native chapel and school building, which will supply a most urgent need of our work in Nagasaki. At Mr. Davison's request he administered the rite of baptism to two adults. He also administered the Lord's Supper to the native Church, and delivered a most excellent address, which Mr. Davison translated to a large audience of Japanese. The Bishop's visit to Nagasaki afforded very great comfort and encouragement to Mr. and Mrs. Davison, and in every way had helped forward the work of our mission in that field.

March 16 the Bishop embarked on the "Tokio Maru," and March 21, arrived safely in Yokohama, from which place, on the afternoon of that day, he proceeded by the railway train to Tokio, where he rejoined his family, and was most cordially welcomed by Rev. Julius Soper and wife.

Bishop Wiley remained eight days in Tokio, and gave most earnest attention to the character and demands of this most important station of our mission in Japan. The Bishop preached Sunday forenoon, March 24, to a delighted audience of English-speaking people; baptized, at Mr. Soper's request, nine adults; delivered an excellent address, which was translated by Mr. Soper, to the native Church; made, in company with Mr. Soper, a personal examination of Tokio, as a field for missionary operations; and in many other ways, by his intelligent advice and sympathy, very greatly refreshed the faithful laborers of our mission in Tokio, and contributed to the promotion of our work there.

March 29 the Bishop and his family returned from

Tokio to Yokohama. Having previously, in the prosecution of his tour of official visitation to China and Japan, called four times at Yokohama, the calls varying in length from twenty-four hours to five days, the Bishop, by diligent inquiries and observation, had already acquired an accurate conception of the claims of Yokohama as a field for missionary operations. But notwithstanding his previous opportunities, during the last days of his visitation to Japan he devoted himself with untiring assiduity to a thorough examination of Yokohama and the work of our mission there; and, also, to a review of the entire work of our mission in Japan, all of which he had carefully studied, and nearly all of which he had seen.

Sunday forenoon, March 31, he preached a model sermon to a thoroughly appreciative audience of English-speaking people in the Union Church of Yokohama. Before preaching in English the Bishop, at half-past nine A. M., had met the members and friends of our native Church in our mission chapel on the Bluff, and delivered to them a very appropriate address, which was translated by Mr. Correll. The address and its translation were listened to with deep interest by a large and intelligent audience of Japanese. At half-past two P. M. the three Sunday-schools connected with our mission in Yokohama met in the Bluff Chapel for a general recitation from the Catechism, Scripture Lessons, etc., after which the Bishop made a few remarks, expressing the pleasure it gave him to meet such a large congregation of children, and to listen to their prompt answers to all the questions. At the close of the Bishop's remarks the children all rose to their feet and desired him to bear their Christian salutations to the Sunday-school children and members of the Church

of Christ in the United States. The occasion was one of rare interest and pleasure. In the evening the Bishop attended Japanese service in the Bluff Chapel, and listened to a discourse from Brother Kurimura, one of our helpers, recently received on trial, and elected to deacons' orders in the Baltimore Annual Conference. Thus closed the Bishop's last Sunday in Japan.

12. Annual Meetings, 1879-1881.

The year 1879 opened favorably with the mission. January 31 plans were adopted for a building for a training school at Yokohama, to be known as the Japan Conference Seminary, and Rev. Milton S. Vail was appointed from America to initiate this phase of the educational work of the Methodist Church of Japan. Mr. Vail arrived September 13, in company with Rev. Charles Bishop. The woman's work was re-enforced by the arrival November 13 of Miss Elizabeth Russell and Miss Jennie M. Gheer, for the purpose of opening work at Nagasaki. Miss Schoonmaker, after five years of tireless and successful work, returned to America in November, and became the wife of Professor Soper.

During March and April of this year, Dr. Maclay and Mr. J. C. Davison made a tour through the island of Kiushiu, spending ten days in Kagoshima, the capital of the Satsuma Province, where, on March 23, Mr. Davison organized a church of forty-four adult members and fifteen children, the result of a remarkable spiritual movement. They visited all the important cities of the island. Mr. Soper, in April and May, made a fourth evangelistic tour of Shimosa, dedicating a neat chapel on the island of Fukama, thirty-five miles northeast of Tokyo, the chapel capable of holding one hundred and

twelve persons having been built by the people themselves. In November Mr. Harris made a tour to Yamagata, and opened work in this important and prosperous city, situate in the northwestern part of the main island of Hondo.

Dr. Maclay visited the city of Nagoya, two hundred miles west from Yokohama, one of the strongholds of Buddhism, in Japan, ranking as the fourth city in importance in the empire. There was here a society of fifteen members. Dr. Maclay gave some seven hours a day to the work of the committee translating the New Testament in Japanese, of which he was a member.

The Woman's Foreign Missionary Society commenced work in Hakodati under the care of Miss Mary Priest.

The sixth Annual Meeting of the mission was presided over by Dr. Maclay, at Tokio, July 1–8, (1879,) six American and nine Japanese members being present. On the third day (July 3) of the session, the mission was saddened by the death of Miss Susan B. Higgins, the funeral taking place the following day.

Three weeks after the adjournment of the conference, July 28, another great grief came to the Church in Japan and elsewhere, in the sudden death by apoplexy of Mrs. Maclay, wife of Dr. Maclay. Mrs. Henrietta C. Maclay had exhibited an earnest missionary spirit, had been efficient in service through twenty-nine years as the wife of Dr. Maclay, and during his missionary toils and anxieties in China and Japan had cheered and aided him, rendering his home the center of a most charming hospitality.

In October the mission rejoiced in a communication from Rev. John F. Goucher, of Baltimore, in which he proposed to place $10,000 at the disposal of the mission

for permanent investment to advance some special form of mission work. The mission at first thought of a publishing house as a suitable form for this benevolence, but later determined on an educational institution, which was more in accord with the mind of the generous donor.

The year was closing with prosperity as marked as had been its losses, when another calamity was added to its records. On December 26 the entire property of the mission in Tokio, comprising the church, the parsonage, and the property of the Woman's Foreign Missionary Society was destroyed by a most fierce and disastrous conflagration, which consumed the personal effects of the missionaries that had been removed to the streets, leaving them with little but the clothing they had on at the time.

The seventh Annual Meeting was held June 29–July 6, 1880, Dr. Maclay presiding. There were ten foreign and fourteen Japanese members. From the first the Japanese were in the majority in all these deliberative and determinative bodies, and might have controlled the proceedings if they had concentrated on any issue. But the foreign members never distrusted them.

December 2, 1879, the Yokohama Translation Committee, of which, as has been stated, Dr. Maclay was a member, had completed the translation of the entire New Testament into Japanese.

Rev. C. S. Long and wife and Rev. G. F. Draper and wife arrived in the mission March 20, and Miss Jennie S. Vail May 25. The Woman's Foreign Missionary Society sent out Miss Kate Woodworth, who arrived in October. Miss Mary Priest's health had given way, and she reluctantly returned to America.

The Japan Conference Seminary, begun October 1,

the year before, with twenty students, now possessed a suitable building, completed at a cost of $5,000, including the land. It would accommodate thirty-nine boarding pupils, and already instruction was being given in it in seventeen branches. The generous gift of Dr. Goucher, already mentioned, was now turned into this channel, the interest of the $10,000 to be applied, one fourth toward a library and three fourths for scholarships. Miss Olive Whiting, now the wife of Rev. Charles Bishop, reported that the Girls' Boarding School, after the property was destroyed by fire, secured other quarters, and now had thirty-two boarders. Miss Russell, who had begun the school in Nagasaki December 1, 1879, with one pupil, closed the school year with nine, and the institution was widely known as the "Living Water Girls' School."

The eighth Annual Meeting of the mission was held at Tokio August 25–30, 1881, under the presidency of Bishop Bowman, who ordained Charles Bishop deacon and elder, and six Japanese preachers deacons.

Dr. Maclay's health had suffered from the long strain of work, and he was compelled to leave Japan April 2. He visited England as a member of the Methodist Episcopal Ecumenical Conference, held in London September 7–20. He had rendered eight years of the ablest service in the Japan Mission. Rev. and Mrs. I. H. Correll also returned to America, on account of insecure health. Rev. Lee W. Squier, Miss M. S. Hampton, and Mrs. C. W. Van Petten all arrived in Japan before the close of the year.

The Annual Meeting, after full deliberation, recommended in the matter of self-support that each church meet its own local expenses, and at least ten "sen" per

member monthly toward support of their pastors; and that, as a rule, the local societies should contribute two thirds of the cost of erection of churches. The conference elected a Finance Committee, consisting of three foreign missionaries, three Japanese members of conference, and three stewards, with the president of the Annual Meeting as chairman, whose duty it should be to determine the rate of salary of the preachers, and apportion to the several charges the amount they would be expected to contribute toward providing for the same. They also provided for lay representation by a steward from each charge in the Annual Conference on financial matters.

Educational matters also were carefully reviewed by this Annual Meeting. The school at Tokio had sixty-five young men pupils, all self-supporting. The Woman's Foreign Missionary Society school at this place had moved into new rented quarters, and enrolled fifty boarders and twenty-seven day scholars, nearly all from non-Christian homes, but all receiving instruction in Christianity. When, September 13, under Miss Spencer and Miss Holbrook the school entered its newly erected school building, the Governor of Tokio, the United States Minister Hon. John A. Bingham, and other eminent persons were in attendance; Bishop Bowman presided. The new buildings were erected at a cost of $10,000. The completion of the building had been delayed by a typhoon, which laid the structure level with the dust.

What, through subsequent years, was known as the Cobleigh Seminary had its origin under Rev. C. S. Long, who gave the following account of its beginning:

"Two years ago, when I was taking leave of my

friends in the chapel of the East Tennessee Wesleyan University, on the eve of my departure for Japan, 'a certain poor widow' placed in my hand two dollars, saying, 'I would love to do more for you, but this is all I have.' Not feeling disposed to use this widow's mite for my personal benefit, I resolved, after careful reflection, to make it the foundation of a school in Japan. Accordingly I wrote private letters to brethren in the various southern conferences, asking them to assist me in accomplishing my purpose. Liberal responses came from both north and south, and in a few months the two dollars grew to five hundred dollars. This sum, increased by grants from the mission, soon became twelve hundred dollars, with which we have erected during the past year, on a magnificent location, overlooking the ancient city of Nagasaki and its far-famed bay, a beautiful two-storied house, 40x50 feet, containing twelve splendid rooms, which I now ask the Society to accept and recognize as Cobleigh Seminary, in honor of the poor widow who gave me the two dollars, and in memory of her lamented husband, Rev. Nelson E. Cobleigh, D.D., LL.D., my old friend and teacher. Twelve young men have already matriculated, and are studying English, Chinese, and their own language with good success. All are required to recite a lesson from the Bible each day."

Another subject receiving thoughtful consideration was the strategic distribution of the forces. While there was no difficulty of transfer of men owing to different languages, yet the territory naturally required development from three centers around which the work might be organized. Nagasaki and Hakodati were respectively seven hundred miles and five hundred miles from Tokio

and Yokohama. In order to secure efficiency they felt that a force of men must be got sufficient to occupy Nagasaki, Hakodati, and Tokio and Yokohama, the last two being operated as one center. The mission appealed for men to enable them to develop what were thus seen to be three distinct spheres, or missions.

13. Annual Meetings, 1882–1883.

The ninth Annual Meeting of the mission was held at Yokohama July 6–12, 1882, Dr. Maclay presiding. Mr. Draper had returned to America on account of Mrs. Draper's ill health; also Mr. and Mrs. Harris after nine years of efficient service. Mr. and Mrs. J. C. Davison retired after the same term of years on the field, and Mrs. Soper also had gone to America. Mr. Correll was still absent, and Dr. Maclay did not return till June 25. Rev. C. W. Green and wife arrived, however, August 20, and Rev. W. C. Kitchin and wife and Rev. James Blackledge in October. The Woman's Foreign Missionary Society sent to the field Miss A. P. Atkinson and Miss E. J. Benton. Miss Woodworth was married on March 10 to Mr. J. J. Quinn, of the British diplomatic service, and her relation to the mission ceased.

The most important measure of the year was the removal of the Theological Training School or Seminary from Yokohama to Tokio, with the express purpose of developing an Anglo-Japanese University of the mission. This transfer was accomplished in the summer of 1882. The scheme for the Anglo-Japanese University included a school of theology, a school of literature, and a school of agriculture. The school of agriculture was projected, anticipating that an agricultural school in Tokio would

become a part of the university. This, however, did not come to pass.

The educational movement now inaugurated had its origin in a proposal of Rev. John F. Goucher presented to the Board at New York in January of this year. He tendered the gift of $5,000 toward the purchase of a proper site for the buildings for such a university as was suggested, and $800 a year for five years toward the salary of an American to serve as professor. When the selection of a site was under consideration, Hon. John A. Bingham, United States Minister to Japan, and others urged the location of a school outside the "foreign concession." In accordance with this suggestion a beautiful plot of twenty-five acres of land situate in the western suburbs of the city was purchased. The school was temporarily housed in Tokio, and had 63 scholars, 20 of whom were professing Christians; 11 were theological students.

Miss Holbrook reported a deep religious interest pervading the school of the Woman's Foreign Missionary Society, which had enrolled 60 during the year, 21 of whom were in full membership in the church.

Miss Hampton and Miss Woodworth reported the erection of school buildings for the "Caroline Wright Memorial" School at Hakodati, a gift to the mission from Mrs. J. A. Wright in memory of her daughter. The cost was $5,687, and the enrollment was 16 boarding besides some day pupils.

On the 29th May, (1882,) the new Girls' School building of the Society was opened at Nagasaki; Rev. Joseph Cook, of Boston, made a formal opening of the school in its new quarters with a lecture on "Christian Schools in the East." There were accommodations for

60 boarding and 40 day scholars. The eminence on which it was erected was a very beautiful site, and the building had stood the test of a typhoon which wrought much damage to other property. Nagasaki, it must be remembered, is the key to the island of Kiushiu with its six millions of inhabitants, and the only open port in southern Japan. This school closed its session prior to entering the new building with 46 pupils, and now entered this valuable building where but two years and a half since, as a stranger in a strange land, Miss Russell began with a single pupil.

The tenth Annual Meeting of the mission met in Tokio July 20–26, 1883, Bishop Merrill presiding. On Sunday, the 22d, the Bishop ordained three Japanese as deacons and four as elders; also L. W. Squier. A memorial was adopted to the General Conference, asking that body to erect the Japan Mission into an Annual Conference. I. H. Correll and family returned from America February 20. Rev. D. S. Spencer and wife, J. O. Spencer and wife, and Miss Florence N. Hamisfar, M. D., Miss Emma Everding, and Miss Watson all arrived on the field this year; also Miss Kitty Treat, who was married on her arrival to Rev. James Blackledge.

This year witnessed a most signal manifestation of the power of the Holy Ghost in a widespread revival in various parts of Japan, originating simultaneously in different localities widely separated from each other and without any recognized relation in the sources of its commencement. No human connection was known between the revivals in Central Japan and those on the island of Kiushiu.

The work in Central Japan was supposed to have had

its origin in a meeting held by some missionaries, at Hakone while resting there for a few days. This spiritual awakening was not confined to any church or mission, but was a spiritual uplift for all Japan. It was not so much a wonderful ingathering of souls as an instance of rapid spiritual progress among those nominally called Christians. It was a great surprise to the main body of the Church to find that there was something in the Christian religion that could be felt and testified to. Even many, who had preached for years, sought for this experience and became joyful witnesses of God's power to save, and the Christians began to exhibit a readiness to make personal sacrifice for Christ such as had not before appeared. One of the foremost preachers, having attended one of the meetings and heard the preaching with power, was, while on his way home, unconsciously talking aloud to himself. A policeman on the street heard his soliloquy and thought the man was deranged and about to commit suicide. He followed him closely and came to a very different conclusion. The man was not contemplating death, but life from the dead.

Another younger man, a theological student, now for the first time heard the word "revival," and the Spirit made him anxious to know its meaning. He heard this new manifestation of power called fanaticism. He studied the first part of Acts, and prayed again and again for light; but none came. He made a solemn agreement with another inquiring school companion to pray every night after the lights were put out. They fasted, prayed every night for two and a half weeks, but no light came. So they stopped prayer, fasting, and seeking, but could not rest, could not study, could not eat nor sleep. This young man begged his teacher to

let him go to Yokohama, where revival meetings were being held. He went, heard the word, saw the Master, and came back to the school filled with power. His companions cried, "Fanatic;" "Madman;" but he quietly showed them the way, prayed with them, and many believed. These two men afterward came to be among the most prominent men in the Japan Conference. They went out preaching through all the churches in Tokio. Fifteen conversions took place in the school at Aoyama, and many believers were quickened. Tokio and Yokohama saw like results, the latter place recording ninety-six baptisms in six months. But the figures could not show the impulse given to the spiritual life of the churches, and the new energy in every department of work.

The Girls' School in Tsukiji was swept with this revival power; 20 students were baptized on March 18, and 27 more were converted later on, making 47 out of the 66 pupils spiritually saved.

The revival on the island of Kiushiu occurred about the same time, and every department there was moved with supernatural energy, making the year one of almost continuous revival, all the churches of the district sharing largely in the blessing. The minds of the masses of the people seemed pervaded with the Spirit's influences. In some towns whole populations thronged to the preaching, and instances occurred where hundreds of people, unable to gain admission to the building, spread their straw mats in the street and sat to hear the Gospel. In the Girls' School at Nagasaki, while the missionaries were praying in the parlor, two girls upstairs were converted, and the following Sunday eighteen were baptized. The recitations of the succeeding school days were sus-

pended by the religious manifestation, and girls were weeping and praying in their rooms. The Boys' School saw similar emotional manifestation. Hakodati District in the extreme north shared in this spiritual outpouring.

The principle of self-support found a natural and healthy stimulus in this revival. The Tsukiji Church, composed of poor people, had not felt able, previously, to assume more than one sixth of the pastor's salary, but now they voluntarily agreed to double the amount of their giving. The servant-women of that church bore the expenses of a place in which one of their members carried on a Sunday-school. The Yokohama Church voluntarily assumed the pastor's support, and remained prominent on the self-support line ever after. In Nagasaki one helper doing regular work refused to accept pay from the mission.

The influence of this revival continued through 1884. Churches, chapels, stores, shops, houses, and theaters were filled with interested crowds, and strong conviction and powerful conversions marked the spiritual development. The numerical returns of the Evangelical Alliance, January 10, 1884, show the marked numerical growth. In 1859 Protestant missions were begun; in 1876 the number of converts was placed at 1,004; in 1879, at 2,965, an increase in three years of 1,461; in 1882, 3,845, an increase in three years of 880; in 1883, the returns were 6,590, an increase in one year of 2,745.

14. Annual Conference Organized.

Pursuant to the action of the General Conference at its session in Philadelphia, May, 1884, erecting the Japan Mission into an Annual Conference, Bishop Wiley, who had arrived at Yokohama August 15, convened the min-

isters to effect this organization in the Tsukiji, Tokio, Church, Thursday, August 18, at nine A. M. Devotional services were held both in English and in Japanese, and an address was delivered by the Bishop, who then announced the following ministers transferred from their Conferences, where they held their membership respectively, to the Japan Conference:

Elders.—From the Baltimore Conference, R. S. Maclay, Eiken Aibara, Saehachi Kurimura, Bunshichi Onuki. Newark Conference, J. C. Davison, Kenjiro Asuga, Takuhei Kikuchi. Pittsburg Conference, M. C. Harris. Philadelphia Conference, I. H. Correll, James Blackledge, C. W. Green. North Indiana Conference, Charles Bishop. Holston Conference, C. S. Long. North Ohio Conference, L. W. Squier.

Deacons, Second Class.—From the Maine Conference, M. S. Vail. Philadelphia Conference, Tenju Kawamura, Sogo Matsumoto. Northwest Indiana Conference, Keinosuke Kosaka.

Probationers.—From the Detroit Conference, W. C. Kitchin. Wyoming Conference, D. S. Spencer, J. O. Spencer. Baltimore Conference, Chujo Nakayama. North Indiana Conference, Yasutaro Takahara. Maine Conference, Toranosuke Yamada, Heizo Hirata, Hatanoshin Yamaka, Totaro Doi (died), Yajizo Kamijo, Kiukichi Nakada. Holston Conference, Genjiro Yamada. Northwest Indiana Conference, Itsuki Honda, Sakae Hiranuma.

The Revs. J. C. Davison and Eiken Aibara were chosen secretaries. Twenty-one members responded to their names at roll call.

Milton S Vail, Keinosuke Kosaka, and Sogo Matsumoto were elected elders.

W. C. Kitchin, D. S. Spencer, and Chujo Nakayama were admitted into full connection.

Chujo Nakayama and George W. Elmer were ordained deacons, and K. Kosaka, S. Matsumoto, and Yoitsu Honda as elders, the last named in each order being from the local ranks.

Chiukichi Iwai, Shumpachi Yamada, Shichijuro Kimura, Soga Tanegawa, and Suteki Chinda were received on trial.

Messrs. Vail and J. O. Spencer were not present at the Conference, the first being in America, and the second detained by sickness. The ladies of the Woman's Foreign Missionary Society were: Miss E. Russell, Miss E. Everding, Miss Jennie M. Gheer, Miss Gertrude Howe, Mrs. Carrie Van Petten, Miss E. J. Benton, Miss M. A. Spencer, Miss A. P. Atkinson, Miss R. J. Watson, Miss Florence N. Hamisfar, M.D., Miss Ella J. Hewitt, Miss Minnie S. Hampton. These ladies, together with the wives of the members of the Conference, organized the Woman's Conference on the same day at two o'clock, (August 28,) Mrs. Dr. R. S. Maclay being president and Mrs. L. W. Squier secretary.

The church now had: Members, 907; probationers, 241; local preachers, 19; Sunday-school pupils, 1,203. A Board of Trustees was appointed for the Anglo-Japanese College, consisting of men from the Methodist Episcopal and Canadian Methodist Churches, and a corps of instructors was appointed, consisting of eight foreigners and six Japanese. The proposal to unite the Methodisms in support of this as a common educational institution was earnestly debated by representatives of the bodies, but was not deemed practical, when Dr. Maclay arose and said: "Brethren, if you do not do this

thing, by the help of God, we of the Methodist Episcopal Church will do it." Loud cheering greeted this announcement.

On January 17 a meeting had been held of representatives of the several branches of Methodism to draft a basis of union among them, which commanded the assent of all present, but which subsequently failed of consummation, not meeting with the concurrence of the authorities of the Methodist Church in Canada. The question of the erection of a Central Conference for the Methodism of Japan had been presented to the General Conference ; but that, too, ultimately failed of realization.

One of the most noticeable features of this conference was the report of a committee which had been appointed during the year to visit Korea and report on the feasibility of beginning a mission in that country. The conference recommended that the General Committee in America commence a mission in Korea immediately, to be administered as a separate mission, and that two missionaries be sent there in the spring of 1885, and the conference added to its estimates of money needed $9,000 for the purpose of beginning the Korea Mission.

Persecutions in several places were reported. Physical assault was in some cases followed by disinheritance and ostracism, which are accounted severe punishments in Japan. Several of the native preachers were severely persecuted by their countrymen, but in every case remained firm showing amid showers of stones and vile insults and denunciations of infuriated mobs their living faith in the Gospel they preached. At Kumomoto, in Kiushiu, the chapel was repeatedly stoned. A Buddhist priest was arrested by the city police as the chief offender, and lodged in jail. Mr. Asuga, the pastor,

requested the court to deal lightly with him, and loaned him a blanket to protect him from the cold during his imprisonment. This Christian act made a deep impression upon the people of the city and the fellow-priests of the unfortunate man. Three of them came to thank Asuga for his kindness, and he replied that he was only putting in practice the doctrine which he had preached, and for which they had persecuted him. They expressed deep regret for what their brother priest had done, and promised that it should not occur again. The whole affair was an excellent advertisement of the Church and its work, as such persecutions usually are.

This year witnessed the completion of a Methodist Hymnal in the Japanese language, containing two hundred and forty-seven hymns, with appropriate music arranged for the same. This much-needed work had been produced after many years of patient toil by the Rev. J. C. Davison. It was at once adopted by all the Methodisms of Japan, and by several of the other missions. It was of untold value in Christian service throughout the empire, and with one exception no hymn collection approaching it in practical worth has yet been produced.

Several typhoons were experienced in the empire, doing much destructive work to the mission property. The church in Hirosaki was unroofed, and the dwelling occupied by Mr. Green, in Hakodati, was leveled to the ground. On September 15 occurred, perhaps, the most furious typhoon that had visited Tokio in twenty years. The Girls' School in Tsukiji was partly unroofed, every building owned by the mission in Tokio or Yokohama was injured more or less, and the Nagasaki buildings suffered several hundred dollars' damage.

August 11 the Government of Japan abolished the official relation of the Buddhist and Shinto priests throughout the land. This act was the practical disestablishment of those religions, and a long step toward the putting of all religions upon an equal basis before the law, which was done by the constitution granted later. From the standpoint of the Government, this meant open toleration and freedom to preach the Gospel in any part of the empire. The thoughtful will mark its significance.

15. Annual Conferences, 1885-1886.

The second session of the Japan Annual Conference convened in Tokio September 2, 1885, Dr. Maclay being elected to preside. H. W. Swartz was transferred from the Colorado Conference. Mr. Long had been obliged by ill health to return to America. Miss Ella J Hewitt, of the Woman's Foreign Missionary Society, arrived, as did Mr. Vail, returning to the field.

Some healthy gains were this year made in the line of self-support. The Tsukiji Church made a strong effort to become financially independent, and for a time maintained this position. The Kanda Church increased its giving from nothing to $125, enlarged its building, and built a parsonage for its pastor. Kaigan Do Church, at Yokohama, gave $10 per month for the pastor's salary, and its aggregate collections amounted to $260 for the year. Kanagawa and Fukuyama Churches erected for their use a small chapel; but the Hakodati Church was the banner church of the conference; although composed entirely of poor people, they paid the pastor's salary of 18 yen per month, his traveling expenses to conference, contributed well for benevolent objects, and

secured the first native Christian cemetery in Japan. The total amount of their giving for the year was 330 yen, being an average of nearly 7 yen per member.

The educational development was encouraging. The school at Aoyama, Tokio, passed a very successful year. It reached an enrollment of 168, with an average attendance of 140 in the Anglo-Japanese department, all being self-supporting, with the exception of two or three, who were preparing to enter the theological school. These received some assistance. The theological school had nine students in training, who gave good satisfaction. Twelve students became Christians and joined the church during the year. A decided increase of Christian influence was felt in the school. Separate faculties were established for the theological and English departments of the institution. Through the gift of nearly $10,000, by Mrs. Philander Smith and Mr. William E. Blackstone, of Oak Park, Ill., and other friends who united with them, the erection of the Philander Smith Biblical Institute, in memory of Mrs. Smith's deceased husband, was begun and carried well on to completion during the year. This was a fine brick building, with half underground basement, two stories, mansard roof, and tower. The first and the second stories were arranged for offices, library, chapel, and class-rooms, and the half-story at the top was finished for a dormitory for theological students.

An interesting incident of the Girls' School in Yokohama occurred. By some new arrangement an order came from the Government officials for these schools to come into the same examination as others. There was much excitement among the pupils, and they worked faithfully. At Kanagawa before any went they all knelt

down and asked God's help for the day. Then one teacher went with the pupils who were to be examined, while the other stayed in the school-room with those remaining, praying for those who had gone. When the scholars arrived at the appointed place some of the scholars from the other schools shouted, "O, here comes the Jesus Christ school; they cannot pass!" But they did pass, every one of them. One of the examiners said to another, "What school is this in which every child has passed?" The other replied, "Why, it is the one known as the 'Jesus Christ' school." At the return to their own building one little girl went up to another and said, "I know why you passed; it was because we prayed about it."

In October, 1884, a Japanese pastor was sent to open work in Fukuoka, the capital of the Chikuzen Province, an old Daimio city, on one bank of the river Nakagawa, Hakata city being on the opposite side, with a population of 70,000 in both cities. Forty-three converts were gathered into the church. They appealed to the ladies in Nagasaki, seventy miles distant, to open a girls' school. The ladies replied that they must wait for leave from home, and could not expect a reply before the first of April. The first boat that landed at Fukuoka after that date found a great crowd waiting on the shore to welcome the new missionary. The missionary did not appear, however, but the people would accept no refusal; so, after prayerful consideration and an inventory of the available funds, the ladies determined to make the effort to meet the call. Seventy students had been pledged by the pastor in advance. Near the end of May Miss Jennie M. Gheer left Nagasaki, and on June 1 opened the Fukuoka Girls' School.

a knowledge of English. The Methodist Episcopal Mission did not enter into these openings as extensively as did some others, and subsequent experience proved that missions did not gain sufficient religious results to compensate for the men, even where money was plentiful enough for this local work. The mission, however, did reap benefit in some cases. In 1885, for instance, Dr. H. W. Swartz was appointed teacher in the academical school at Sendai, receiving his salary from the school with no restrictions on his missionary services, though in the employ of the Japanese Government. Dr. Swartz from the first imparted Christian truth to all under his influence, and Mrs. Swartz did the same with the women, with the result that now (1886) Dr. Maclay reported a church with 45 members and 8 probationers. Dr. Kitchin had labored also in a secular school (Mr. Fukuzawa's) and reported 18 of the students as having accepted Christ.

The greatest results of this national movement were seen in the mission's schools, now every-where crowded with eager pupils. In view of the system of public instruction under the Government, the conference now directed that no primary schools be conducted, except in cases where evangelization could not be carried on without them, thus conserving the strength of the mission for the more advanced educational work.

16. Annual Conferences, 1887-1889.

Bishop Warren held the fourth session of the Japan Conference in the chapel of Goucher Hall, Tokio, August 12–18, 1887, and announced the transfer from the Mississippi Conference to this conference of Joseph G. Cleveland; of Epperson R. Fulkerson from Nebraska

Conference; and of Whiting S. Worden and W. C. Davidson from the North-west Indiana Conference. Mr. Blackledge was in America, and L. W. Squier had been transferred to the North Ohio Conference. R. S. Maclay was elected delegate to the General Conference, I. H. Correll being reserve delegate. The lay delegates chosen

GOUCHER HALL.

were J. O. Spencer; reserve, Honda Yoitsu. Fraternal greetings were sent to the young mission in Korea. The conference rejoiced in the place of its meeting, Goucher Hall, with its complement of class-room and chapel facilities, erected at a cost of some $14,000, for which they were indebted to the generosity of John F. Goucher, D.D., of Baltimore. The college enjoyed a great advan-

tage. It was a fine brick building, two stories and a mansard high, and well suited to the needs of the flourishing English school. The conference sessions were held in the basement, designed in the future to be utilized as a laboratory.

The Philander Smith Biblical Institute entered, October, 1886, upon its first year as a Methodist Union Theological School, the Methodist Church of Canada co-operating with the Methodist Episcopal Mission in its conduct. The Canada Mission had now 4 students, and the Japanese Conference 21, in the classes. The Canada Mission furnished two of the professors in the school, and the Methodist Episcopal Church, South, was expected to supply a professor of Old Testament exegesis.

It may be well to anticipate the history in outline concerning the connection of other Methodist bodies in Japan with this Theological School, so far as to say that from 1883 to 1886 it formed the theological department of the college under the sole care of the Methodist Episcopal Church. From 1886 to 1889 it was a union school for three out of the five Methodist missions represented in Japan, and in 1889 it was reorganized as a school solely under the control of the Methodist Episcopal Church.

The most important topic under consideration by the Annual Conference of 1887 was a proposed union of all the Methodist missions in Japan in one organization, a subject which occupied the attention of the several Methodist bodies, both on the field and in America, for several years following.

The grounds on which such a union with autonomy were urged are too numerous to restate here. It would,

it was said, economize men and money; it would be in harmony with the Japanese spirit and national history, Japan having through twenty-six hundred years recognized no foreign domination; the Presbyterian and Congregational Missions were about forming such an alliance, and a single form of Methodism would be less confusing and forbidding to Japanese; publishing and school interests could be administered and developed to far better advantage, and if autonomy were accomplished there would be increased responsibility to self-support. On the other hand it was urged that this would disintegrate the Church and cut the current of sympathy with the several Churches in America, which would soon cease to afford the "Methodist Church of Japan," as it was proposed it should be called, the pecuniary aid necessary to develop the work.

"A Basis of Union" for the several Methodist missions was, after patient and fraternal debate and consideration by conferences and councils of the separate bodies, finally agreed upon, and the matter presented to the respective Churches in America. The General Conference of the Methodist Episcopal Church was kindly disposed to the proposal; others gave it full, and, as they thought, most exhaustive and frank consideration. Difficulties were anticipated and honestly stated by individuals, as well as by boards and conferences, during a careful canvass through several years, but as the whole debate did not issue in formal union, it will scarcely be necessary to follow it in connection with the further history of the Japan Mission.

The fifth session of the conference was held in the chapel of Goucher Hall, Tokio, under the presidency of Bishop Fowler, August 22–29, 1889, the following

changes appearing in the staff. Herbert B. Johnson and D. N. McInturff were transferred into the conference from Wyoming Conference; C. S. Long, Blue Ridge; John Wier, Troy; Milton N. Frantz, Philadelphia Conference. R. S. Maclay was transferred to the Southern California Conference; W. C. Kitchin, to the Troy; and W. C. Davidson, to the Northern New York Conference. Miss M. A. Vance, Miss Belle J. Allen, Miss Mary A. Dansforth, Miss Augusta Dickerson, and Miss M. E. V. Pardoe were added to the Woman's Foreign Missionary Society's staff.

The retirement of Dr. Maclay was greatly regretted by the conference. He had held the office of superintendent of the mission from its initiation, eleven years ago, and for seven years was also its treasurer. He was a veteran on the foreign mission fields of the Church in Eastern Asia of forty years, being twenty-five in China and fifteen years in Japan. He had accomplished a great work as translator and lexicographer in the Chinese language, and had wrought wisely and efficiently with others in the translation of the New Testament into Japanese. His ripe scholarship, his prudence, his patience, his persistent labors, his intense and tender brotherliness, had contributed vastly to the progress of the kingdom of God throughout the Japanese empire, far beyond his own denomination. When he reached Japan in early June, 1873, there were not a hundred and fifty Protestant Christians in the whole empire; now there are twenty thousand. Methodism was late entering the field, but at the end of Dr. Maclay's fifteen years of superintendence it reported over three thousand members and probationers, over forty organized churches, and twenty ordained preachers. Dr. Maclay had ac-

cepted the position of Dean of the Maclay College of Theology situated at San Fernando, California, the first divinity school of the Methodist Church on the Pacific Coast.

Bishop Andrews held the sixth session of the conference at Tokio August 14–22, 1889. J. W. Wadman, of the Montana Conference, and George B. Norton, of the South Kansas Conference, were transferred to this conference. J. F. Belknap, just arrived from America under appointment to the mission, was admitted on trial in the conference. The Woman's Foreign Missionary Society now sent as re-enforcement the following: Anna S. French, Anna M. Rodgers, Louisa Imhoff, Mary E. Wilson, Maude E. Simons, Mary B. Griffiths, Frances E. Phelps, E. A. Bender, Martha E. Taylor, Ellen Forbes, Ellen Blackstock, Georgiana Baucus, and Josephine Kuromshi.

The numerical gain in communicants was not as great this year as in some other years, but there was solidification and substantial growth. The whole number of members was 2,961, with 860 probationers. Six new churches had been built, and for these and repairs of other churches, 1,584 yen had been raised on the field; the amount contributed for current expenses was 1,597, an increase of 554 yen; the benevolent collections aggregated 1,448 yen, and the amount of ministerial support, 644 yen, made a grand total of 5,273 yen, which would be about $1.60 per capita for each full member.

The overtowering question of the conference session was again that of the union of the Methodisms of Japan, committees being appointed to draft plans and submit to the other Methodist bodies severally, and receive

from them plans which they in turn had drawn up. Some of the proposed modifications for the amalgamation were the rejection of the episcopacy, or at least of the life term of episcopal holdings, making presiding elders chairmen of districts, and so forth.

Commissioners, two ministers and two laymen, were appointed by the Japanese Conference, who, on August 23, met commissioners appointed by the Japan Conference of the Canada Methodist Church and of the Japan Mission of the Methodist Episcopal Church, South. The work was found more difficult than was at first supposed, though on general principles it was held that a union of the Methodisms of Japan was greatly to be desired.

Among the new educational features of the year was the control secured by the Methodist Episcopal Church of the great school, To-o-Gijiku, at Hirosaki, the largest educational institution in North-west Japan, having about three hundred students, of which Rev. John Wier was now appointed President.

The year 1889 opened at Nagasaki with a gracious revival, especially among the boarding pupils in the Cobleigh Seminary. By February 11 forty-three of the pupils in this seminary and three in the Woman's School had accepted Christ. It was observed that nearly all the revivals of Japan began in the schools, and Rev. D. S. Spencer, now in charge of Cobleigh Seminary, remarked that the largest results were got among boarding pupils, where the communicants come in the course of their instruction to accept Christ in the ratio of from one out of four, to two of every three, while the day scholars converted and joining the church would scarcely be more than two in one hundred. This seminary now

had an enrollment of 225, with boarding hall accommodations for only about 100.

The work all over the conference was prosperous, and in every department of it. The mission shared the universal joy of the empire this year when, on February 11, the long-desired and long-talked-of constitution was given to the country by the Emperor. For three days the nation was given over to rejoicing; business, schools, and ordinary vocations being all in a state of suspense. Article XXVIII guaranteed religious freedom within the bounds of law and safety to every subject or resident of the empire.

17. Annual Conferences, 1890-1891.

The seventh session of the conference, under the presidency of Bishop Newman, convened in Tokio July 10–18, 1890. Benjamin Chappell, from the New Brunswick and Prince Edward Island Conference, was received on his credentials. M. N. Frantz and David N. McInturff were transferred to home conferences. Miss Grace Tucker and Miss Leonora H. Seeds were added to the staff of the Woman's Foreign Missionary Society workers. D. S. Spencer, J. C. Davison, and H. Yamaka were elected ministerial delegates, and M. Ishizaka and T. Ando lay delegates, to the Ecumenical Methodist Conference, to be held in Baltimore, Maryland, 1891. A Board of Deaconesses was appointed and provision made for taking the vote of the churches on the question of the eligibility of women to the General Conference. Bishop Newman proposed to donate $5,000 toward the endowment of a university to be known as the Japan University of the Methodist Episcopal Church, and a commission was appointed to formulate

such an institution, and, if possible, to secure a charter for the same from the Government.

Terrible floods, which had devastated large parts of the country; the suspension of treaty revision negotiations with foreign countries on an attempt being made on the life of Count Okuma; the extraordinary activity of Buddhist priests in opposing Christianity; the political excitement incident to the pending elections to the Imperial Diet to convene under the new constitution in November; and the great suffering of the people owing to the unusual advance in the price of rice, had all been keenly felt as distracting influences to the general religious work of the mission. Despite these unfavorable circumstances calls were coming from new localities for workers, new cities were entered by the mission, and new churches were erected. October 13 a new church was dedicated at Nagoya with a congregation of 500 present, 200 partaking in the sacramental service, despite the fierce opposition which the priests were able to stir up in this old stronghold of Buddhism, frequently resulting in stoning the chapel and breaking up all but the regular church services.

In the island of Kiushiu the mission was strongly established in seven *ken* cities. The Tokio Church was planning to build an edifice in Kanda capable of seating a thousand persons. In all that great city of a million inhabitants the mission had but two church edifices and no place where they could congregate more than two hundred and fifty people. Mr. Taro Anda, formerly Consul-General of Japan to the Sandwich Islands, had, with his wife, been converted under Rev. K. Myama, appointed to those islands from San Francisco by Bishop Fowler. Mr. Anda had returned to Japan and at once

entered heartily into the work of church extension, contributing 500 yen toward improvement of the Gospel Hall (Tokio), where the Ginza Church held Gospel meetings.

Every-where the ladies of the Woman's Foreign Missionary Society were advancing their work. They had been wont for several years to make quite considerable evangelistic tours into the interior. The Woman's Conference, meeting at the same time and place as the Annual Conference each year, now convened in its seventh session. Bishop Newman presided one forenoon and made an address at their anniversary in Goucher Hall. The reaction in public Japanese sentiment, which now held it unpatriotic to adopt foreign customs, had caused a marked decrease in the demand for English education, seriously affecting their school work; but the great distress among the poor opened new doors to their energies as evangelists. The Caroline Wright Memorial School closed its eighth year at Hakodati. The Tsukiji Girls' School, Tokio, graduated a class of eleven; all the dormitory rooms were filled with students; 84 pupils had been enrolled, and the prospect was for a greater attendance the next year. Miss Spencer reported 257 new pupils in the day schools, with an attendance one day of 508. The evangelistic work among women was affected by the anti-foreign spirit now prevalent in the nation. Miss Blackstock had begun a long-contemplated industrial school for girls in Tokio. The Yonezawa school was nominally a Government institution, but Miss Atkinson reported that she was left untrammeled in the care and control of the school, teaching the Bible, and otherwise imparting religious instruction.

The Training School for Bible Women at Yokohama,

under Mrs. Van Petten, had closed the most prosperous year of its history. Miss French reported 467 pupils in the day schools, and a demand for new schools among the poor people. Miss Danforth had pleasure in eight of her girls at Nagoya uniting with the church. Miss Russell, at Nagasaki, rejoiced in one of her best pupils consecrating herself as a missionary among her own people, in the Christian girls holding prayer meetings, and in the conversion of one of the Chinese teachers. Miss Bing had forty pupils in music. At Fukuoka Miss Taylor and her associates saw 6 of their pupils converted, making 18 earnest Christians in the school out of 20 boarding and 60 day scholars. There were now 24 foreign missionaries of the Society in Japan, 6 boarding schools with over 500 boarding pupils and 290 day scholars, and nearly 1,200 pupils in the day schools. They carried on Bible women's work, training schools, industrial school, temperance work, King's Daughters' societies, and Sunday-schools, and had nearly $60,000 worth of property.

The eighth Annual Session of the conference was held in Tokio July 8–16, 1891, Bishop Goodsell presiding. Of the 44 members and 13 probationers of the conference 37 members and 10 probationers were present at the first roll call. Frank T. Beckwith was transferred from the Des Moines Conference, and C. W. Green was transferred to the Philadelphia Conference. Julius Soper was elected clerical delegate and Y. Ninomiya lay delegate to the General Conference. The vote on the admission of women to the General Conference was 18 in favor and 19 against the proposal. The statistical report shows 3,061 members and 644 probationers, a total increase of 172; church edifices,

27 ; Sunday-schools, 77 ; scholars, 4,255. The General Conference was memorialized to fix an episcopal residence in China or Japan ; to divide the Missionary Society into Home and Foreign Missionary Societies ; and to establish a branch publishing house at Tokio. J. C. Davison returned April 27 to America. Miss Jennie Locke arrived for the Woman's Foreign Missionary Society service. Nine young men from the Theological School were admitted to conference. The national reaction against everything foreign brought a crisis in the school work, and that in turn in the accessions, and missionaries of all denominations considered merely holding their own to be success. They anticipated that this popular prejudice could have but temporary life. Nagoya had again been favored with revival power, and, though the bitterest persecutions continued during five weeks of extra meetings sixty persons were baptized. The persecutions were so severe as to jeopardize Dr. Worden's life, and to require police protection. The city of Gifu, having 30,000 population, had also enjoyed a special season of grace, and work was begun at Kitagata, a town of 6,000 inhabitants. Sendai District, formed at the last Annual Conference of six circuits, had been blessed with spiritual manifestations for two years past, and severe persecution was experienced all the while.

18. Annual Conferences, 1892-1893.

Bishop Mallalieu convened the ninth session of the conference July 14–21, 1892, at Tokio. Rev. W. H. Daniels, of Boston, was present. Four Japanese ministers were ordained ; also Frank T. Beckwith. Twelve young Japanese were admitted on trial. Mrs. Belknap (*née* Miss Vance) had died September 29, 1892, and the

conference adopted a suitable record of her worth and work.

The conference requested the Bishops to reassign Bishop Mallalieu to preside at the conference next year, and that the same Bishop thereafter visit the mission at least two successive years. The work this year was opened at Sapporo, the educational and industrial center of Yesso, the political capital and seat of the Government agricultural colleges and experimental stations. A class of thirty members, including professional men and property holders, was organized.

The signal event of the year from the evangelical view was the spiritual baptism that came on the churches and schools on the island of Kiushiu. At Nagasaki, about the middle of March, a revival began in the regular nightly prayer meeting of the two schools. Union meetings under the direction of the pastor, Rev. H. B. Johnson, were held, nearly every student in the schools and several others being greatly blessed. Methodist methods, "anxious seat" and all, were used, and what was very unusual the emotional features were prominent, Methodist "Hallelujahs!" not being infrequent. Such powerful conviction for sin and such clear conversions have been rarely witnessed in Japan by the oldest missionaries. Pastors of the district, happening at the meetings *en route* to the district meeting, were filled with the Spirit and carried its inspiration to that meeting, and soon revivals occurred all over the district. At this district meeting, on Sunday night, every one in the house came to the altar except two young men, who fled to get away from the power of the meeting.

Bishop Foster held the tenth session of the Japan

Conference July 6–13, 1893. Dr. A. B. Leonard, one of the corresponding secretaries of the Missionary Society, accompanied the Bishop, delegated by the Missionary Board for special duties of a business character in connection with the mission.

Rev. Henry B. Schwartz, M.D., was transferred from the New England Conference, and R. P. Alexander from the New England Southern Conference. George B. Norton was transferred to the South Kansas Conference. Miss Carrie A. Heaton, of the Woman's Society, arrived on the field this year.

At the tenth annual session the Woman's Conference considered an appeal to open work in the Loo-Choo Islands, and determined to accept it as a providential call to the Methodist women of Japan to start a *foreign* mission of their own as God might open the way, promising to send a Bible woman and school-teacher as soon as they could be found. Miss Bender and Miss Dickerson were prompt to say that their schools respectively had each a candidate ready to go to Loo-Choo. The Industrial School in Tokio was dedicated by Bishop Foster December 16 of this year, (1893.) The Bible Training School at Yokohama celebrated its tenth anniversary, holding its first Bible Woman's Convention. The conference deplored the fact that though they had over 3,000 members there was no well-developed system of self-support among the churches. The mission was suffering for want of church edifices sufficient for the work.

Dr. Leonard submitted a "Plan of Self-Support" to the American brethren, and then to the Japanese ministers separately, and both bodies unanimously accepted it. The purpose was to secure a more equitable and

intelligent distribution of the money appropriated for support of native pastors and evangelists in Japan. All such funds were to be distributed at conference, and for the ecclesiastical year; the churches to receive in a fixed ratio to what they themselves had raised for the support of pastors; an additional sum was to be appropriated for each year for new work equal to three times the amount raised by the churches for the treasury of the Methodist Episcopal Church.

The Home Missionary Society of the conference reported the total income for the year ending July, 1893, to be 294 yen. The first chapter of the Epworth League in Japan was organized May, 1891, and now had a membership of 80. The young women had conducted 11 mission schools, with an attendance of about 600; the young men had kept up preaching at three places.

The second chapter was organized at Nagoya December, 1892, mainly devoted to the literary department of the League. In the Sunday school department of the conference progress was manifested. Scholars under 12 years of age had increased 245; the average attendance had advanced 394, and 232 were enrolled in the church, more than a year before.

The statistical tables now showed: Probationers, 841; members, 3,193; total, 4,034. Local preachers, 38; churches, 37; value, $36,280; parsonages, 10; value, $3,655; paid on use and improvements of property, $4,195; Sunday schools, 104; scholars, 5,485; paid for ministerial sustentation, $2,154. Six of the benevolent collections aggregated $200.

The Woman's Conference had the pleasure of the presidency of Mrs. Keen, corresponding secretary of the Philadelphia Branch. The educational work now in-

cluded the Caroline Wright Memorial School at Hakodati, Girls' School at Hirosaki, and one at Sendai; Tsukiji Girls' School and Day Schools, Anglo-Japanese Seminary, with its Industrial School, Tokio; Bible Training School and Day Schools, Yokohama; Girls' School, Nagoya; Nagasaki, and Fukuoka. The members now were: 22 foreign missionaries; 7 Boarding Schools, with 233 pupils and 340 boarders; 3 Training Schools, with 35 pupils; 29 Bible women; 106 baptisms this year. Property value, $62,219.

19. Publishing House.

Again and again the need of a publishing house and a greater variety of Christian literature had forced itself upon the mission. In a mission meeting held January 31, 1886, the question of starting a Publishing House for Japan, to be located on the Ginza, one of the main business streets of Tokio, was discussed. Plans were perfected for an increased distribution of tracts. But with its facilities it could not furnish the general reading required by the young Church, and at the Annual Conference a petition was presented by the Japanese members requesting the starting of a church paper in the Japanese language. A committee of three foreigners and four Japanese was appointed with authority to investigate the subject, and to begin the publication of such a paper, provided sufficient financial support could be secured. The conference of 1886 also adopted a resolution asking its chairman to appoint a publishing agent to superintend, under the direction of the Japan Mission, the general publishing work. On October 17 it was finally determined to make the attempt to publish a paper of eight pages, called the "Be Kwai Hochi."

Some sample copies of the paper were issued. On November 28 Mr. Squier was made editor and publisher of all books and tracts. These were the days of small things, but all were in the line of progress.

From the report of I. H. Correll, as publishing agent, to the conference in 1887, it will be learned that the Publishing Department of the mission had already achieved considerable work in the publication of "Whedon's Commentary" on Matthew, Part I of "Systematic Theology;" "Evidences of Revelation," the Catechism. Sunday-school and tract periodical literature, aggregating 4,480,632 pages. Most of this had been rendered possible by the appropriations of the Methodist Tract and Sunday-School Union organizations. The next year a Hymnal appeared, of which 5,000 copies were issued, with many new publications. In 1887 the conference directed the establishment of book stores in Tokio, Yokohama, Nagasaki, and Hakodati. These had proven expensive, and two of them were this year discontinued.

By 1892 the publishing agent reported that the Sunday-school periodicals had nearly reached a self-sustaining basis. "Raymond's Systematic Theology," Vol. I, Church Ritual, and other publications were issued. Volumes II and III of Raymond followed in 1893, and other publications aggregating for the year nearly four million pages. In 1891 the Canada Methodist Mission had united with the Methodist Episcopal Mission in inaugurating a weekly Christian paper, called the "Gokyo." In 1892 the average weekly issue was 540, of which 486 went to regular paying subscribers.

125
127
129
42
40
38
36
34
Tumen R.
Moukden
Nam-non
Kang-kay
Yalu or Amno River
Ham-heung
Eui-jou
Gen-san
Pyeng Yang
Chang-yun
Song-do
Hai-jou
SEOUL
Chemulpo
Won-jou
Annan
Kong-jou
Chun-jou
Tai-jou
Fusan
Nagasaki
CHINA
YELLOW SEA
JAPAN SEA
PYENG AN DO
HAM KYENG DO
HWANG HAI DO
KANG WON DO
KYENG KI DO
CHOUNG CHUNG DO
CHULLA DO
KYENG SANG DO
JAPAN
KOREA
Roads
Mission Stations

PART XIV.

KOREA.

KOREA, the "Hermit Nation," was for four hundred years isolated from the rest of the world, except as hostilities now and again broke the monotony of seclusion. In the fifth century she gave religion, art, and letters to Japan. Fleets carried from Chosen, "the Land of the Morning Calm," woven goods, silk fabrics, rarest jewels cut and polished with rarest skill, armor inlaid with silver and gold, vases, censers, bronze bells, drums, flags, and pottery of exquisite pattern, wrought with high artistic skill.

Korean history runs backward through three thousand years, the dynasty originally being affiliated with that of the Chow dynasty of China in 1122 B. C. With varying fortune Korea has continued, now independent for centuries, now as a province of China, and anon with a king of its own through other great periods, dynasty succeeding dynasty, down to 1864, when a boy of twelve summers became regent.

In May, 1882, a treaty was made between the United States and Korea, opening Korea to the Americans; later Great Britain and Germany formed like treaty relations.

Korea is a small country, about double the size of Ohio, with a population variously estimated, but which we may put down at twelve millions. It has a coast

line of 1,800 miles, though the tongue of land is only about 400 miles long. It numbers among its mineral products coal, iron, lead, tin, silver, and gold. It pays tribute to China and Japan, but beyond that is not controlled by them. Its existing records reach back for 3,000 years. Its trustworthy history begins about A. D. 200. In 1876 the king entered into treaty relations with Japan, opening to the Japanese three Korean ports. The land is owned by the people, and held for them by the king, who rents it to the people. This rental takes the place of all other taxes.

In religion Korea has followed China and Japan, from an original nature worship to the adoption of Buddhism, Confucianism, and Romanism. Of late years there has been exhibited a strong tendency to emphasize the primitive nature worship. Rev. J. Ross somewhile ago gave a list in the "Chinese Recorder" of over twenty gods which are popularly worshiped in Korea: gods of the road, gods of the mountains who protect from tigers, gods of the rain and of war, gods of the kitchen; while the Virgin Mary and ancestral tablets are also enumerated.

Christianity was introduced into Korea, through some Jesuit books from Peking, in 1777. The first Korean convert was baptized in 1783. The new faith spread rapidly, but here, as elsewhere, political intrigue by Jesuits led to revolt against them, and sixty years of persecution followed, in which thousands of Korean converts died with the names of Jesus and Mary on their lips. Other thousands apostatized; but some estimate that there are still thousands of secret disciples of Christ in the land.

A missionary of the Netherlands Society reached Korea in 1832 and remained one month, distributing

tracts and religious books. The missionaries of the Presbyterian Church of Ireland, living in China on the borders of Korea, exerted the first of the more modern Protestant influences in Korea, through Koreans that came over to their mission fields for trading purposes. On the seaboard modern missionary influences flowed to Korea from Japan. Unique interest was felt in this movement since "The Hermit Nation" was the only country besides Thibet which had remained absolutely closed to the Gospel.

The population of Korea is separated into three classes. First and highest is the *yang ban*—gentleman, aristocrat, official. He makes pretensions to knowledge of the Chinese character and despises manual labor. The second is the *choungin*, or middle class, composed mostly of third rate officials, clerks, merchants, and artisans. The third grade is formed of the farmer and coolie class down to the butcher, who stands lowest in the social scale. Woman is held to be inferior to man. She is the mother of her husband's children. As a child, she must be obedient to her father; as a wife, to her husband; and as a widow, to her oldest son.

The country which, because of its mountainous character, has been likened unto a sea in a storm, is rich in mineral resources, well watered, and the valleys fertile. The climate is hot in the south, while in the north snow lies on the ground from three to four months in the year. Seoul, the capital of the kingdom, is a walled city, with a population of 150,000 inside the wall, and an equal population in the suburbs. The royal palace is in the northern part of the city. The king is absolute monarch. He is assisted by three ministers and the presidents of eight departments of state—finance, rites and ceremonies, war,

public works, punishment, registration, home and foreign offices, the last two having been added since Korea has had relation with foreign nations. The country is divided into eight provinces, presided over by governors, and into three hundred and sixty-four districts, presided over by magistrates.

With Protestant missions in Japan on the east and in China on the west, it was not to be expected that the Church could long allow the millions in Korea to remain unevangelized. The year after the treaty between the United States and the Hermit Nation was made, Rev. J. F. Goucher, D.D., of Baltimore, proposed to the Methodist Missionary Society to open work in the latter country. He renewed his offer to the General Missionary Committee at its meeting in 1884.

Under date of November 6, 1883, Dr. Goucher wrote, tendering $2,000 to the Missionary Society of the Methodist Episcopal Church to aid in commencing missionary work in Korea, provided the Bishop would appoint a married missionary to that work. "In my judgment," he said, "our Church should enter that field with evangelistic, educational, and medical agencies at the earliest moment competent agents can be secured. Therefore, I desire to renew my offer of $2,000, made last November, and to add $3,000 thereto, the latter sum to be used in purchasing a suitable site for our mission operations in Seoul, provided a competent ordained missionary of experience, and a medical missionary, both married, shall be placed in the field during the present year." The committee appropriated $8,100 to begin mission work in this new field.

1. Beginning the Mission.

The Rev. R. S. Maclay, D.D., the veteran missionary of China and Japan, was the pioneer in this work. In fact he was the first Christian missionary to enter the open door of the Hermit Nation. On June 19, 1884, he sailed from Nagasaki, Japan, and on the 23d arrived at Chemulpo. He at once proceeded overland, a distance of twenty-five miles, to Seoul, where he was welcomed by General Foote at the United States Legation. He began his work of exploring the country. After forwarding to a prominent member of the Korean Government a letter indicating his object and proposed plans of work he wrote: "I was notified by him to a personal interview, during which I was informed that our letter had been submitted to the king, and that he cordially approved. In communicating this decision of the king, the officer said that while there existed strong opposition to that form of Christianity which in former years had occasioned serious trouble in Korea, the Government had no objection to Protestantism, and would not place any obstacles in the way of Protestant missionaries. You can, perhaps, imagine the joy it afforded me to receive permission and authority to commence Christian work among the Koreans in the interest of the Methodist Episcopal Church. As far as I know, our Church is the first to be recognized by the Korean Government as a helper in the career of reformed progress on which she has entered."

Thus the mission had, up to this time, received the support of the Korean Government to the extent of not placing obstacles in the way.

As the result of the recommendation of Dr. Maclay,

Bishop Fowler appointed, in October of the same year (1884), Rev. William Benton Scranton, M.D., the first missionary of the Methodist Episcopal Church to Korea, and in December he appointed the Rev. Henry G. Appenzeller to this field.

Dr. Scranton was born May 29, 1856, in New Haven, Conn. He was a Methodist, at least on his mother's side, for two generations back, being the grandson of the celebrated Rev. Erastus Benton, of the New England Conference, when that conference embraced the whole of New England. His father, William T. Scranton, a well-known iron manufacturer in New Haven, spared no pains to give his son a good education. He was graduated from Yale College in 1878, and at once took up the study of medicine, graduating from the College of Physicians and Surgeons, New York, in 1881. In July, 1882, he was married to Miss Loulie W. Arms and began the practice of his profession in Cleveland, O., where he continued until his entrance into the foreign field.

Immediately after returning from Korea Dr. Maclay engaged a Korean gentleman who had embraced Christianity and was at the time residing in Tokio, Japan, to prepare a translation of the Methodist Episcopal Catechism, of which one thousand copies were published for the use of the Korean Mission. This gentleman also, under Dr. Maclay's direction, translated two tracts originally printed in Chinese, which gave a plain statement of the truths contained in the Gospel. These translations were designed to aid our first missionaries to Korea in introducing Christianity to those around them, and also in acquiring an idiomatic use of the Korean language, which

purposes experience proved them to serve to a considerable degree.

On February 23, 1885, Bishop Fowler wrote from San Francisco to Dr. Maclay, saying: "We desire you to act as superintendent of Korea, and Brother Appenzeller as assistant superintendent under your direction. Dr. Scranton will act as treasurer of Korea Mission." Under this Dr. Maclay assumed charge of the mission, and gave to the duties of the office all the time he could spare from his work in Japan until his return to the United States in 1887, when Mr. Appenzeller became superintendent. Dr. Maclay did not visit Korea after his trip, in which he prepared the way, because of the pressure of his duties in Japan and the amount of money required for traveling expenses, for which no appropriation was made by the Missionary Society. The opportune visits of the bishops, to a great degree, substituted those of the superintendent.

He was ordained deacon and elder under the missionary rule by Bishop Fowler while in New York.

H. G. Appenzeller was born near Philadelphia February 6, 1858; worked on a farm in summer and attended school in winter. He taught public school and prepared for college. His parents being members of the Reformed (German) Church, he entered in 1878 Franklin and Marshall College at Lancaster, graduating in 1882. While at college he was licensed to preach, and placed in charge of a mission connected with the First Church in Lancaster, where he "rendered valuable service" until he went to Drew, where again he preached in "waste places" for two years. In his senior year at the seminary he was asked to go and open work in Korea. This was most unexpected to him, but he obeyed

the call of the Church. He was married in December to Miss Ella J. Dodge. Passing his final seminary examinations in January, 1885, he, with his newly married wife, started for their distant field of labor. He was graduated from the seminary the following May, while he was in Japan. In San Francisco Bishop Fowler ordained him deacon and elder.

The sketch of these pioneer missionaries to this Hermit Nation would be far from complete without a word about Mrs. M. F. Scranton, mother of Dr. Scranton and founder of the Woman's Work in Japan. This elect lady was born December 9, 1832, into the home of Rev. Erastus Benton, an itinerant minister in the New England Conference. Twelve years later she was born into the kingdom for the spread of which she had done much in her own land, and since in Korea. When her son entered the mission field she determined to accompany him and spend her days with him. The Woman's Foreign Missionary Society had no sooner heard of the appointment of Dr. Scranton to Korea, when Mrs. M. P. Alderman, corresponding secretary of the New England Branch, wrote Mrs. Scranton, urging her to accept appointment under the board. The very next day she received a similar invitation from Mrs. William B. Skidmore, corresponding secretary of the New York Branch. "Called to the mission field through her son," as she herself puts it, she felt she could no longer refuse this "outer call" of the Church, and accepted the great task of bringing the Gospel to the women in Korea.

The missionaries arrived in Japan in February, 1885. The sudden revolution in Korea the previous December had occasioned unexpected difficulties. They tar-

ried awhile in Japan counseling with Dr. Maclay, and finally, when it was thought advisable, Mr. and Mrs. Appenzeller made an attempt to enter their field. They arrived at Chemulpo on Easter Sunday, April 5. Here Mr. Appenzeller addressed a letter to the United States Legation in Seoul, inquiring about the safety of life and property in the capital. He was advised not to come to the capital because of the extreme political condition. He therefore decided to locate temporarily at Chemulpo, and was making arrangements to rent a house. He had been especially remonstrated with against exposing Mrs. Appenzeller to the unknown perils of this unsettled land. Rumors of war and uprisings increased daily. The Chinese and Japanese troops which had fought the previous December were still in the capital, and might come into collision at any moment. Everything was uncertain. As a matter of prudence, but with the greatest regret, he withdrew to Japan, leaving some of his outfit in the country. Before Mr. Appenzeller arrived in Nagasaki, Dr. Scranton left Yokohama for Korea, unattended by his family. He reached Korea on May 3, pushed on to Seoul, where he was heartily welcomed by Dr. H. N. Allen, of the Presbyterian Church, and asked to assist in the Government Hospital, established the previous month. In this way it may be said that medicine opened the country for the Methodist missionaries as well as for those of the Presbyterian Church.

In a short time after his arrival Dr. Scranton succeeded in purchasing a native house situated upon high ground in the western part of the city, and thus located the mission compound in Seoul. Great credit is due him for this wise selection. Its elevated position secured

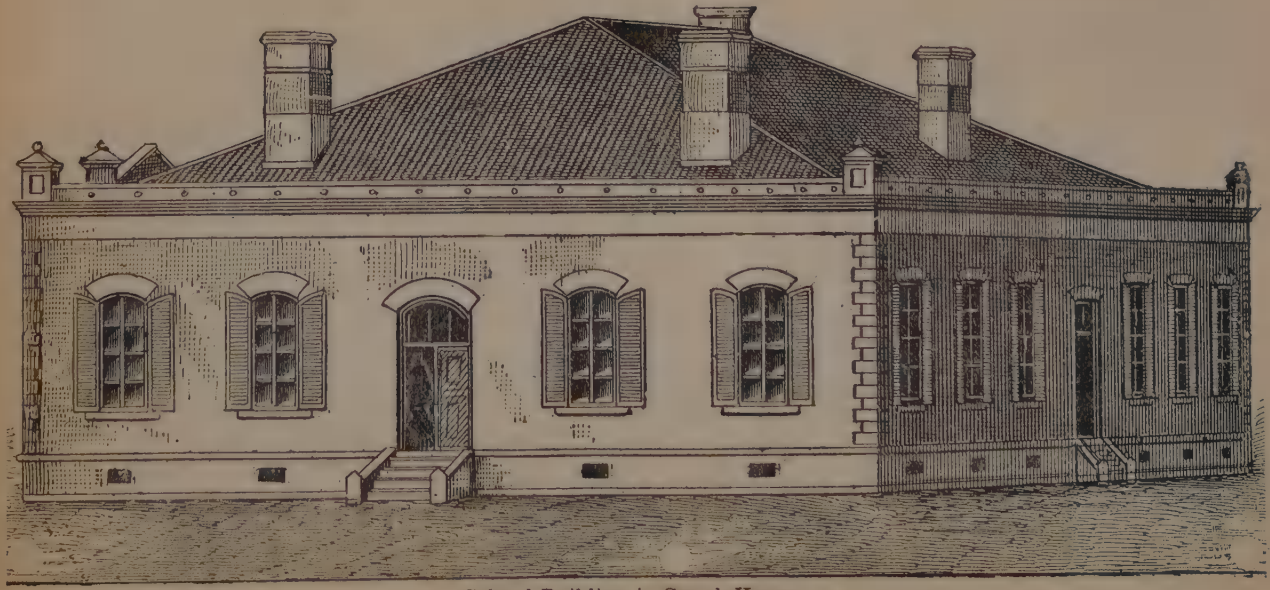
good drainage, and as it adjoins the city wall this added to its security. To the west of this original purchase, and joining it, Mr. Appenzeller purchased a native house and lot.

Mr. Appenzeller wrote August 17, 1885: "The mission has purchased two lots, of admirable location, on the south side of a hill, and joining the city wall. It is situated about midway between the West and Little West Gates. Our front street is fully eight feet wide, three of which are given to the gutter in front of Dr. Scranton's lot, while in front of mine the gutter is the whole street."

Both these places were improved to adapt them as homes for the missionaries. Dr. Scranton treated the first patients in his own compound, where also the educational work was begun. Mr. Appenzeller was staying a few weeks with Dr. Scranton. The latter while in the Government Hospital became acquainted with two young men connected with that institution who expressed a desire to become physicians. He informed them that a knowledge of English would be necessary, for thus only could they have access to suitable medical literature. They at once applied to Mr. Appenzeller to be taught English, which task he undertook.

2. First Annual Meeting, 1885.

The first Annual Meeting was held August 17, 1885, presided over by Mr. Appenzeller. The professional work of Dr. Scranton was increasing, and Mr. Appenzeller's school numbered four. This was the day of small things, but it was a beginning. The Mission asked for two men to begin work in Fusan, the southeastern port, and in Chemulpo. Steps were also taken to enlarge



School Building in Seoul, Korea.

the work in Seoul. Great uneasiness prevailed throughout the country during the fall and winter, and the greatest caution had to be exercised by the missionaries, who applied themselves with all diligence to acquire the Korean language. Dr. Scranton continued to see patients in his own home.

In the fall, Mr. George C. Foulk, then in charge of the United States Legation, in an interview with the king announced the presence of Mr. Appenzeller in Seoul to open a school to give instruction in English. This was done without solicitation on the part of the mission. In answer to a letter of thanks to Mr. Foulk for this service he wrote to Mr. Appenzeller the following letter, which, because of its importance, is produced entire:

"I only brought the subject of your teaching to the notice of the king out of a sense of the good to come to Korea from it; yet I am glad you think my action worthy the thanks you so kindly express. 1. I have informed the king that you came here to teach. 2. That I could not ask the Government to give you a school or provide pupils, because my so asking would operate against the teachers long since asked for from America. 3. That you were willing to teach on your own account, but had not felt at liberty to get pupils as best you might and teach them, as you did not know what the Government or people might think of it. 4. That you had taught school in America and knew well how to teach.

"The king said it was very kind in you to take such interest in Koreans, and that it would be a very good thing were you to teach Korean—that there could be no objection.

"I have told you neither more nor less than what I have said to the king and what he replied. It means that if you can get pupils and start a school you are at liberty to do so."

By the beginning of 1886 steps were taken by the mission to secure a suitable site for hospital and educational purposes. Under date of January 19 Mr. Appenzeller writes to the board, recommending the immediate purchase of the property east of the present purchase. March 12 he again writes: "We are buying property for school work immediately south of my house. There are several 'farms' we wish to secure for our church. A 'farm' in Korea, or at least in Seoul, is a piece of ground anywhere from ten feet square to an acre, so that while we have five 'farms' in mind they do not amount to two acres altogether, and can possibly be bought for $200."

The property bought was repaired and school work begun in one of them June 8, and continued until July 2, during which time six pupils were enrolled. At this time the three teachers asked for from America had arrived, and the Royal College was to be opened that fall. This gave an impetus to educational work. The school reopened in September, and by the end of the first month twenty students were enrolled with an actual attendance of eighteen. From the very first attention was given to introducing the principle of self-support, to make the pupil feel that no aid would be given him unless he made a return for it.

During the first year Dr. Scranton received and treated eight hundred and forty-two patients. The new hospital was opened September 10. A Korean employed in the hospital, and interested and delighted

with the work done there, put up a sign on the gate in true oriental style and flourishes, which read "American Doctor's Dispensary," in bold Chinese characters on one post, and on the other this most startling statement: "Old or young, male or female, everybody with whatever disease, come at ten o'clock any day, bring an empty bottle and see the American doctor." They did come, and continued to come, and great good was done in opening the way first and then preaching the Gospel afterward.

3. Annual Meeting, 1886-1887.

The second Annual Meeting (1886) consisted of the same persons as before, no re-enforcements having been sent out. Superintendent Appenzeller presided. The yearly reports show 1 probationer, 100 adherents, 12 Sunday-school scholars, 30 pupils in the day schools, and a hospital well patronized.

While the missionaries were struggling with the difficulties of a new and entirely unknown language, it is pleasant to record that their lives impressed the thoughtful Korean, as will be seen in the following testimony of one of the first pupils in the school. We are indebted to Dr. Scranton for preserving this record: A young Korean of the first rank, having studied English awhile in the school at the Foreign Office, heard of the Mission School, applied to it and was admitted. He said he watched the teacher's work and habits, and came to the conclusion that he "had studied and used some great doctrine." He had heard of Roman Catholicism, but not having seen its workings he had his doubts. While in the school he came across a New Testament which had been placed in the rooms of the students lodging in a building on the hospital grounds. The

students with one consent not only agreed not to study it, but thought seriously of leaving the school because of the presence of these Scriptures. He, however, determined to find out for himself what was in the book. He read it, talked with his teacher, whose life he watched closely, saw the disinterested work done at the hospital, was persuaded of the truth, accepted, believed, and was the second person baptized, and was now happy in the hope of the glory to come.

In December of this year there was a feeling of dissatisfaction in the school because it did not have the Government recognition the students thought it ought to have. The President of the Korean Foreign Office, a gentleman who had shown a lively interest in the progress of the country, and who was personally acquainted with the missionaries, was requested to visit the school and give it a suitable name. He promised, and even went so far as to present the subject of the name to his majesty, the king. Remembering the representation made in 1885 the king graciously gave the name, *Pai Chai Hak Dang* (Hall for Training Useful Men). This name was written on strong paper in four large Chinese characters. It was framed in royal colors, placed over the large front gate, and became the silent guardian of the mission's educational interests.

At the same time the Girls' School and the hospital were given names, the former The Pear Flower School, and the latter *Si Pyeng Wun*, or Widespread Relief Hospital.

Feeling his security in his charter for the school, Mr. Appenzeller began the erection of a suitable school building, not only for the present, but especially for future use. On one of the most commanding sites in

the city he laid the foundation of a substantial brick building, 76 feet by 52 feet. It was the first building of its kind ever erected in the country, and attracted a great deal of attention. On the 5th of August a small company gathered on College Hill to place a box in the corner-stone. It contained among other things the following sketch, written by Mr. Appenzeller:

"On June 8, 1886, this school had its first session, with two pupils; the next day it had one. Up to July 2 four more were admitted. School reopened September 1 with one pupil. Enrolled during the year, sixty-three. H. G. Appenzeller, Dr. Scranton, and Mrs. H. G. Appenzeller taught in the school during the year. This College Hall of the *Pai Chai Hak Dang* is built for the dissemination of liberal Christian education throughout this land."

The Missionary Society of the Methodist Episcopal Church had thus the honor of erecting the first building of this kind in Korea. Mrs. M. F. Scranton was present, and was the first to place an English Bible and a copy of St. Mark's Gospel in *Eumun* in the box. *Eumun* is the Chinese dialect used in speaking, not writing.

During this year, ending July 18, 1887, Dr. Scranton wrote in his report:

"We have treated over 2,000 patients, and during the last month and a half over 500 of these have been sent away. Work is still growing, and rapidly, too. We are having more hospital inmates than at first. During the last four months we have had an average of four inmates continually. Our hospital is now, I think, known more or less throughout the length and breadth of this land. We have patients from all its corners. We be-

lieve it will pay abundantly, however, to go among the people in the country, and thus introduce ourselves more intimately to them. I therefore desire to make trips into the country at least twice a year, carrying medicines as passports. It will probably result from this that new places to be visited more often will be opened. The other departure of new work is the opening of a hospital home as the refuge of outcast sick. It is considered a very unfortunate thing for a house in Korea to have one die in it. When the servants are taken sick with a malady likely to prove fatal, or have any of the infectious or contagious diseases so rife here, they are sent away outside this city to live in tents, alone and deserted, or perhaps often without the shelter those poor tents afford."

This long quotation is here given to indicate the plan on which the medical work was inaugurated, and on which, as far as practicable, it continued to be carried out.

One of the first patients in the hospital was picked up on the city wall, where she was carried, with an infant, to die alone. The woman's life was saved, and the infant became a pupil in the Girls' School. This was not an isolated case.

The political condition in Korea was such that aggressive Christian work, even if the language had been sufficiently known, was not thought of at this time. But the missionaries could not be expected long to hold their peace. In the quiet of the home, in the sick-room, in the school-room, by the wayside, they sought to drop the good seed, and the seed took root. The word spoken with stammering tongue found an entrance. Light came, and with it a desire to enter the visible

Church of Christ. On Sunday afternoon, July 24, in the quiet of a room in his own house, with drawn curtains, Mr. Appenzeller had the great joy to baptize the first Korean who professed conversion to Christianity. He was a young man, a student in the school, and had first heard of the Christian religion while in Japan.

The work opened encouragingly.

On October 2, in the same room and at Mr. Appenzeller's hands, the second Korean convert received baptism. These men were gathered into a class and met for worship in a private house, in a room eight feet square. There were four Koreans present. The next Sunday the sacrament of the Lord's Supper was administered. The Sunday following Mr. Appenzeller baptized the wife of the Korean whom he employed as a colporteur. In all probability she was the first woman in Korea to make a public profession of Christianity. She seemed to be doing well for awhile, but on the death of her husband a few years later she went back to her own people and her heathen gods.

On Christmas-day, which this year fell on Sunday, Mr. Appenzeller made his first attempt at formal preaching. The text was: "Thou shalt call his name Jesus, for he shall save his people from their sins." Dr. Scranton was present and assisted in this service. These two young men stood faithfully side by side from the beginning, and it was proper that they should be together in this formal opening service.

The relations between China and Korea had been intimate, if not at all times pleasantly so, for centuries. The Annual Embassy from Seoul bearing tribute still makes its long and winding way over the thousand miles between Seoul and Peking. It always had its full quota

of merchants and adventurers in addition to those directly connected with the union. Many of them came in contact with foreign missionaries in Moukden, Peking, and Tientsin. They heard the truth, received Christian books, and when stranded, as they were in some cases, received help. In this way the Rev. John Ross, of Moukden, came into contact with many Koreans. He was so impressed with the necessity of doing something to bring the Gospel to them that he employed several Koreans, two of whom afterward became members of the Methodist Episcopal Church, to translate the New Testament into their own tongue. He succeeded in securing the translation of the whole of the New Testament, and thousands of copies, mostly of the gospels, had been distributed among the people. Korea had been entered from China, and not a few in the northwestern province of Ping Ang had some knowledge of the Christian religion.

The missionaries in Seoul heard soon after their arrival of the work done from China. Reports came of men who wanted instruction and baptism. These became louder and louder, but it was not until the spring of 1887 that a visit could be made to those regions beyond. In April and May of this year Mr. Appenzeller undertook this journey of nearly two hundred miles to Pyeng Yang. It was most interesting, especially as being the first ever undertaken by a missionary in that direction, and was productive of good. Fifty miles from Seoul is the capital of the country during the last dynasty. This is a city of 75,000 inhabitants, situated in the midst of ginseng farms. Ginseng is famous in China for its medicinal qualities, and large quantities are sent there annually, the revenue of which is said to amount to

$200,000. Thence the route lay over rough mountains through the magistracies of Kim Chun, Pyeng San, Se Hung, Pong San, Hwoang Chow, and Choung Hwoa, all important centers where Christian work could be inaugurated.

After journeying two weeks they arrived at Pyang Yang, the capital of Korea a thousand years ago, the city founded by *Ki Tja*, the founder of Korean civilization, a city situated on the west side of the beautiful Ta Tong River, and famous as the place of the murdering of the crew and burning of the "General Sherman." It is now the capital of Ping An Do, a busy, bustling town of 75,000 people. Here they found a dozen or more men interested in the new faith. They, however, received word from the American Minister in Seoul that since their departure from the capital he had received from the Korean Foreign Office, by order of his majesty, the king, a dispatch stating that it is well known to the Korean Government that Americans residing in Korea are engaged in different ways in disseminating the doctrines of the Christian religion; citing the fact that it is objectionable to the Government, not authorized by the treaty, and demanding that it shall cease. He added: "My aid as the Minister of the United States being invoked to this end, it becomes my duty to request that you will refrain from teaching the Christian religion and administering its rites and ordinances to the Korean people." This was a temporary check to our work. The meetings in the capital were suspended, and the men traveling in the country returned home. Their prompt acquiescence had a very good effect upon the Government, and enabled them, after the lapse of a few months, to reopen their work.

In May of this year the mission was further re-enforced by the arrival of the Rev. George Heber Jones, one of the youngest missionaries the Church ever sent abroad, he being on the field a few months before he attained his majority. He entered upon the study of the language with enthusiasm and engaged in educational work.

Bishop Warren visited Korea in September, 1887, and greatly cheered the missionaries by his counsels. He was the first Bishop of any Protestant Church to visit the Hermit Nation.

He spent over a week in the capital and helped to lay broad the foundations of the mission. He opened the College Hall, and in the presence of high Korean officials announced that this building was "America's gift to Korea."

4. Annual Meeting, 1888-1890.

The fourth Annual Meeting was presided over by Bishop Fowler in September, 1888. Though only a little more than a year since the first baptism, the reports now showed 11 members, 27 probationers, and an average attendance of 55; Sunday-school scholars, 43.

The departments of the work in 1888 were enlarged. Rev. F. Ohlinger and family joined the mission in January. Mr. Ohlinger had been a missionary in Foochow for a number of years, and his long experience and knowledge of the Chinese language were found very valuable in Korea.

In the school the new college hall was completed and thrown open to the young men of the land. The hospital continued to be a power for good. Preaching services were held regularly on the Sabbath.

Superintendent Appenzeller still felt the necessity of

going "to those in the region beyond," which he had visited in 1887—to explore the country, at least, if no direct work could be done. With this object in view, in company with the Rev. H. G. Underwood, D.D., of the Presbyterian Mission, he started for the far north, or Chinese border. Medicines, books, and tracts were sold on the way. The people were anxious to obtain the medicines, and did not object to the literature. Inquirers were found at several places, with whom books were left.

Bishop Fowler left the impress of his personality on the mission. The school was established, and the first steps toward making it a university were taken when a petition to that effect was filed in the United States Legation. The university did not exist in tangible shape, but the foundations were laid broad and deep on which it would be reared.

One of the more direct results of the Bishop's visit was the starting of a general hospital. The Bishop thoroughly approved of the plans of Dr. Scranton in this direction, and immediate steps were taken to secure a suitable piece of ground on the main street by the Great South Gate.

The calls from the north continued to come, and it was thought advisable to make a visit to We Choo, the gateway to China, a city three hundred and fifty miles from Seoul. In October Mr. Appenzeller started on his long and hard journey, stopping at Pyeng Yang over Sunday, and the following Saturday entered We Choo, making the distance in twelve days. Here he found a few men who professed faith in Christ who had been baptized in China. He himself baptized on confession of faith eleven men, organized them into a class, and

bought a house to be used as a place of worship. On his return trip he baptized four men at Pyeng Yang and organized them into a class. Some interesting incidents might be given. In Pyeng Yang he met a Korean doctor, a man who had spent some time in China. He had a small boy with him as his groom. The boy showed little or no interest in the conversation, not even when the doctor proposed to place him in the mission school to learn English. When the Koreans arrived in Seoul they came to see Mr. Appenzeller, and arrangements were made to place the boy in the school. He at once applied himself with zeal to his new studies, learned the art of printing and in that way paid his own expenses, was regular in attendance upon the services on Sundays, professed conversion, was received into the church, and became a valuable worker in the mission.

The question of self-support received the earnest attention of the missionaries. In the fall of this year Mr. Ohlinger, on the request of the Superintendent, opened a printing establishment as an aid to the school. Mr. Ohlinger visited Japan, made the necessary purchases, and was at work before the Korean Government had time to make the usual objection that the importation "of such machines was prohibited by the treaty." Some brilliant cases of failure in this line of self-support might be cited, but the principle, as well as the printing press, was established.

On the 25th of November, 1888, two men were licensed local preachers. One of these was placed in charge of the work in Pyeng Yang; the other lived in Seoul, taught Chinese in the mission school during the week, and assisted in the services on Sundays. Two other men, members of the school, tried to sell books

Po Goo Nijo Goan, Woman's Foreign Missionary Hospital in Seoul, Korea.

during the summer vacation, but their success was small. The time was not ripe for this kind of work.

The medical department of the work reported in its first year 800 patients, in its second year 1,970, and this year 5,500. Four men enrolled as medical students were employed as assistants.

The Woman's work gave great promise of usefulness. May 31, 1886, the school opened with the first pupil. Twenty others had since been enrolled; sixteen were now making progress in their studies. The Home and School building was completed. Twenty-two straw huts and six small tiled houses on an unsightly strip of land, the original purchase, had given way to a building 90 x85 feet, having a center court 40x45 feet, with accommodations for thirty-six girls, at a round outlay of $6,000.

The hospital and dispensary property of the Woman's Society was formerly the residence of a Korean gentleman. The king voluntarily sent a name for this building, as he had done for Mr. Appenzeller's school. It became *Po Goo Nijo Goan*, or House for Many Sick Women. The building was a framework of strong wooden beams on a stone foundation, the walls being a network of twigs plastered with mud inside and out; the roof was of tiles. It had a capacity for ten in-patients. A high wooden screen at the entrance gate served to keep all men outside the hospital, and women of rank felt secure in its seclusion.

William B. McGill, M.D., and wife joined the mission on August 27, 1889, and in September of that year Bishop Andrews held the fifth session of the Annual Meeting. Dr. Meta Howard returned to America in September on account of ill health.

The United States had no treaty with Korea by which missionaries were protected, and hence they were in the country by sufferance, subject to abrupt intervention of the will of the king at any hour, and the king had now commanded them to cease to teach the people. This interdict was the principal feature under discussion at the Annual Meeting. The medical work was not understood to be included in the royal edict, and Drs. Scranton and McGill and the Woman's Hospital conducted their work as usual. The prompt compliance with the order of the king on the part of the missionaries made a favorable impression on Government authorities and tended to shorten the period of the interruption, which was understood to be merely negative in its purpose and spirit—in nowise indicating royal antagonism, but a measure rendered necessary by some special temporary political complications.

Mr. Appenzeller had in his exploring itineraries traveled over 1,800 miles, 1,400 of which were made on horseback. He visited Hiahui, Kongchou, and Fusan, making a tour of six of the eight provinces of the kingdom. In the Fusan trip Mr. Jones accompanied Mr. Appenzeller.

Miss Margaret J. Bengel and Rebecca Rosewood, M.D., arrived in Korea in 1890, but no Bishop visited Korea this year.

The first Quarterly Conference in Korea was organized in Seoul this year, where the Church was in complete operation and some of the members were contributing one tenth of their income to the Church. Dr. Scranton, Mr. Ohlinger, and Mr. Jones all made progress in translating some elementary literature, such as the Catechism, creed, Articles of Religion, and the revision of Luke.

5. Annual Meeting, 1891-1893.

The seventh Annual Meeting of the mission was held June 10–13, 1891, Bishop Goodsell presiding.

Mr. Jones made a trip this year with his native helper to the Korean-Chinese boundary in the north, occupying thirty-two days and extending over 750 miles of territory, visiting thirty large cities and districts, preaching as they could find opportunity, and disposing by sale of 329 Scripture copies and other Christian books.

Miss Ella A. Lewis arrived for work of the Woman's Foreign Missionary Society.

The eighth Annual Meeting of the mission convened August 25–September 5, 1892, Bishop Mallalieu presiding. Rev. W. A. Noble, of the Upper Iowa Conference, was added to the force, and Mary F. Cutler, M.D., and Josephine O. Paine re-enforced the women's work. Five new circuits were added to the appointments, and Seoul divided into two, making a total of eight separate charges. The new circuits were Chemulpo, the port of Korea, Chunju Kongju Suwon, Pyeng Yang, Tai-ku, We-ju, Wonsau. Mr. Noble was appointed professor in the college, and Dr. Jones president; Mr. Hall made missionary at Pyeng Yang and in charge of medical work there; and Dr. McGill in charge of medical work at Wonsau. Mr. Jones was in charge of Chemulpo, Mr. Appenzeller of Chonju, and Mr. Ohlinger of Seoul. Miss Sherwood had become Mrs. W. J. Hall.

Bishop Foster held the ninth Annual Meeting August 31–September 8, 1893. Dr. Leonard, Missionary Secretary, accompanied the Bishop. Mrs. Keen and daughter, of Philadelphia, and Miss Hale, of North China, were also visitors on this occasion; Mrs. Keen

being officially designated by her Society to visit Korea, as she was the other missions, as she made her trip round the world. H. B. Hulbert and J. B. Busteed, M.D., joined the mission, the first becoming the manager of the Press, the other with Dr. Scranton to medical work in Seoul. Miss Mary W. Harris and Miss Lulu E. Frey re-enforced the Woman's Society.

Mr. Jones was appointed to Chemulpo Circuit, whither he removed at once after conference. He secured a Japanese house in the general Foreign Settlement. The difficulties were many: the transient character of the population, the all-engrossing mercenary spirit, heathen vices intensified, and gross ignorance and superstition. Being the port of Seoul, the vices of foreign sailors were added to those of the native heathen. Intemperance abounded, and the Köl Bang houses, where native female slaves were forcibly confined for illicit purposes, were the resort of Chinese, Japanese, and Koreans. The main territory of the circuit contained a half million population, mainly agriculturists; the people industrious, simple, kind, hospitable, and independent. Sirimi was the first outpost occupied.

In November, 1892, Mr. Hall visited the island of Kangwha, the finest field for work, he thought, in the eight provinces. The Korean pastor, on a visit here, witnessed the first burning of ancestral tablets known to have occurred in Korea. Men convinced of the folly of idolatry gathered these symbols of idolatry from their homes, and took them to the graves of their fathers and burned them. A school was opened in Chemulpo of eleven boys.

The college at Seoul enrolled fifty-six boys under first instructors in English and classic Chinese, and a third

lingual was contemplated being introduced, the vernacular *Onmun*, with a wonderfully superior and simple alphabetic character, which had come into contempt in the presence of Chinese, with the result of robbing Korea of a purely native literature. The school was possessed of a library of native works, unequaled by those owned by any foreigners. The buildings and land of a new enterprise, named the Baldwin Chapel, were owned by the Woman's Foreign Missionary Society, and named in honor of Mrs. L. B. Baldwin, of Cleveland, O., supposed to have given the first money for woman's work in Korea; also the first donation to this chapel.

Mrs. Rosetta Sherwood Hall, M.D., had seen a steady development of the work in the Woman's Hospital at Seoul. The first year of her services she treated 2,476 cases, the next year 4,022, and this year 6,260; a leap of 1,500 the second year over the first, and now of 2,000 over the second year, with a corresponding increase in the attendance of the patients on Sunday services, this year no less than 1,338 having attended Christian worship. She had also opened Baldwin Dispensary, three miles distant across the city. Dr. Cutler had come to her aid, taking charge of the dispensary on the days Mrs. Hall went to the dispensaries at East Gate and South Gate.

Mr. Hall had begun personal work in Pyeng Yang Circuit, embracing the territory between Seoul and Pyeng Yang, a distance of 180 miles, with populations and distance from Seoul as follows: Ko Yang, population, 3,500, distant 13 miles; Pa Chau, 3,500, distant 27 miles; Song Do, 48,000, distant 63 miles; Saw Hung, 2,800, distant 110 miles; Pong San, 4,200, distant 133 miles; Whang Chu, 5,600, distant 147 miles. There

were now 21 members in Pyeng Yang, and Dr. Hall had treated 3,237 patients during the year.

The statistics of the mission now exhibited baptisms and Sunday-school attendance of the year as follows: Children baptized, 20; adults, 60; total 80. Sunday-schools, 5; pupils, 133; teachers, 16. The Church membership was: Chemulpo, probationers, 23, members 9; Pyeng Yang, probationers, 21; Seoul, in three circuits, probationers, 105, members 54. There were also 4 native preachers.

The Press was now on the eve of an entirely new development. When Mr. Ohlinger arrived in Korea he at once began the initial work of establishing a printing establishment. His knowledge of Chinese and of the printing business were of great value. He originated and conducted while in Korea the "Korean Repository," a general monthly magazine on Korean topics and Korean interests. It was suspended after the first year, and then its publication was resumed. The difficulty in the way of the development of a publishing house lay in the sharp economical competitions of Japan and the local Korean printing establishments, which commanded cheap labor, had large plants, and could do printing cheaper than the mission in Korea could do, yet the Press had always been self-supporting.

It had this year (1893) issued 1,360,180 pages, nearly all in Korean, and under H. B. Hulbert, the manager, was rapidly overcoming all obstacles, and within less than a year from the date of this conference it printed gospels and epistles, and "Pilgrim's Progress," and its "Trilingual Press" and bindery were an acknowledged success. Mr. Hulbert had carefully studied the economic conditions of press and publishing work in

Japan and Korea, and soon was able to overcome the difficulty and uncertainty of the Korean printing force.

Mr. Appenzeller and Dr. Scranton were now engaged, as members of a Committee of Translation, to render the Scriptures into Korean, it having been found that previous translations made by Rev. John Ross, in Moukden, were imperfect and ill adapted to the needs of the great work of the evangelization of Korea.

APPENDIX.

I.

RECEIPTS FROM THE BEGINNING.

DATES.	Contribut'ns by Conferences.	Legacies.	Sundries.	Bible Society.	Total.
Received during the year 1820	....	....	.... ..		$823 04
" " 1821	....	....	.... ..		2,328 76
" " 1822	....	....	.... ..		2,547 39
" " 1823	....	....	.... ..		5,427 14
" " 1824	....	....	.... ..		3,589 92
" " 1825	....	....	.... ..		4,140 16
" " 1826	....	....	.... ..		4,964 11
" " 1827	....	....	.... ..		6,812 49
" " 1828	....	....	.... ..		6,245 17
" " 1829	....	....	.... ..		14,176 11
" " 1830	....	....	.... ..		13,128 63
" " 1831	....	....	.... ..		9,950 57
" " 1832	....	....	.... ..		11,379 66
" " 1833	....	....	.... ..		17,097 05
" " 1834	....	....	.... ..		35,700 15
" " 1835	....	....	.... ..		30,492 21
" " 1836	....	....	.... ..		59,517 16
" " 1837	....	....	.... ..		57,096 05
" " 1838	....	....	.... ..		96,087 36
" " 1839	....	....	.... ..		132,480 29
" " 1840	....	....	.... ..		136,410 87
" " 1841	....	....	.... ..		139,925 76
" " 1842	....	....	.... ..		139,473 25
" " 1843	....	....	.... ..		144,770 80
" " 1844	....	....	.... ..		146,578 78
" " 1845	....	....	.... ..		94,562 27
" " 1846	....	....	.... ..		80,528 26
" " 1847	....	....	.... ..		78,932 73
" " 1848	....	....	.... ..		81,600 34
" " 1849	....	....	.... ..	$200 00	84,245 15
May 1, 1849, to April 30, 1850	....	....	.... ..	1,000 00	105,579 54
" 1850, " 1851	....	....	.... ..	500 00	126,971 31
" 1851, " 1852	$138,284 44	$2,804 68	$9,393 38	1,500 00	151,982 50
" 1853, to Dec. 31, 1853	298,473 39	21,262 03	16,232 97	2,100 00	338,068 39
Jan. 1, 1854, " 1854	211,952 01	4,930 74	6,529 30	3,000 00	226,412 05
" 1855, " 1855	204,464 86	6,924 17	6,815 01	1,100 00	219,304 04
" 1856, " 1856	199,996 59	7,784 81	29,660 52	1,000 00	238,441 92
" 1857, " 1857	247,753 13	8,544 96	12,592 39	3,300 00	272,090 48
" 1858, " 1858	220,987 64	8,813 55	25,423 42	3,000 00	258,224 61
" 1859, " 1859	243,863 44	8,824 64	12,479 11	5,500 00	270,667 19
" 1860, " 1860	236,269 21	10,109 97	10,343 59	6,000 00	262,722 77
" 1861, " 1861	222,709 28	10,051 44	13,364 21	4,250 00	250,374 98
" 1862, " 1862	241,247 29	12,874 78	11,026 64	7,375 00	272,523 71
" 1863, " 1863	388,109 18	16,941 24	11,743 33	12,975 00	429,768 75
" 1864, " 1864	497,867 17	22,172 93	29,953 16	9,000 00	558,993 26
" 1865, " 1865	587,569 41	12,765 76	31,405 50	11,000 00	642,740 67
" 1866, " 1866	641,450 32	13,636 79	27,293 19	4,000 00	686,380 30
" 1867, " 1867	558,520 35	28,532 17	20,468 44	5,500 00	613,020 96
" 1868, " 1868	575,624 90	11,909 36	10,027 43	8,500 00	606,661 69

Between 1836 and 1849 an aggregate of $2,875 89 had been granted at various dates by the Bible Society to the Missionary Society.

RECEIPTS FROM THE BEGINNING.—Continued.

DATES.	Contribut'ns by Conferences.	Legacies.	Sundries.	Bible Society.	Total.
Jan. 1, 1869, to Dec. 31, 1869	$576,397 48	$27,618 21	$14,210 92	$16,477 50	$634,704 11
" 1870, to Oct. 31, 1870	576,774 10	12,194 45	5,775 22	8,207 50	602,951 27
Nov. 1, 1870, " 1871	603,421 70	11,456 41	8,581 14	6,462 50	629,921 75
" 1871, " 1872	627,641 60	10,364 16	3,250 84	5,270 00	666,326 60
" 1872, " 1873	647,103 76	15,817 38	17,915 50	9,680 00	690,516 64
" 1873, " 1874	618,004 99	47,603 37	9,471 96	12,640 00	687,720 32
" 1874, " 1875	613,927 12	35,123 15	13,435 62	10,536 00	673,021 89
" 1875, " 1876	533,594 45	51,338 09	9,255 84	6,500 00	600,688 38
" 1876, " 1877	566,765 66	39,616 74	22,594 85	8,709 00	637,686 25
" 1877, " 1878	477,166 15	41,652 12	32,546 78	6,000 00	557,365 05
" 1878, " 1879	480,428 80	38,818 55	32,611 95	1,300 00	553,159 30
" 1879, " 1880	500,182 46	34,710 27	22,478 41	2,000 00	559,371 14
" 1880, " 1881	570,965 77	33,865 26	20,832 86	4,300 00	629,963 89
" 1881, " 1882	621,381 08	48,601 09	21,679 84	4,100 00	695,766 01
" 1882, " 1883	650,771 54	78,091 32	22,606 04	2,200 00	753,669 90
" 1883, " 1884	652,188 99	49,970 02	28,966 85	4,100 00	735,225 86
" 1884, " 1885	694,034 95	101,901 83	30,891 58	4,200 00	831,028 36
" 1885, " 1886	836,592 37	133,958 21	14,752 89	6,825 00	992,128 47
" 1886, " 1887	932,208 91	35,843 78	71,318 22	5,425 00	1,044,795 91
" 1887, " 1888	928,596 38	41,983 67	23,476 19	6,525 00	1,000,581 24
" 1888, " 1889	1,014,082 09	92,125 25	19,080 46	4,850 00	1,130,137 80
" 1889, " 1890	1,051,642 04	58,681 26	20,743 52	4,200 00	1,135,271 82
" 1890, " 1891	1,100,713 04	117,515 44	28,680 79	4,150 00	1,251,059 37
" 1891, " 1892	1,132,006 48	122,678 46	8,948 10	4,350 00	1,297,983 04
" 1892, " 1893	1,109,457 65	74,436 37	8,139 75	4,575 00	1,196,608 77
Total receipts from begin'g.	23,831,192 17	1,564,852 88	797,602 71	244,382 50	28,338,693 74

ACTUAL DISBURSEMENTS TO FOREIGN FIELDS.

COUNTRIES.	Years.	Amount.
Africa	1834–1894	$844,999
South America	1836–1894	809,661
China: Foochow	1847–1894	885,098
Central	1870–1894	589,112
North	1870–1894	676,113
West	1881–1894	111,158
Scandinavia: Norway, Sweden, Denmark	1855–1868	236,369
Norway, Denmark	1868–1894	285,697
Norway	1870–1894	317,585
Sweden	1868–1894	593,710
Finland	1892–1894	4,019
Germany and Switzerland	1859–1894	1,173,537
Switzerland	1886–1894	78,628
North India	1856–1894	2,510,436
Northwest India	1893–1894	41,299
South India	1876–1894	217,614
Bengal-Burma	1887–1894	139,182
Bombay	1874–1894	28,755
Malaysia	1889–1894	44,761
Bulgaria	1857–1894	397,245
Italy	1871–1894	711,004
Mexico	1875–1894	851,370
Japan	1873–1894	889,407
Korea	1885–1894	151,008
Grand total	.....	$12,533,767

II.

GROWTH IN MEMBERSHIP.

AFRICA.

1835	204
1845	837
1855	1,405
1865	1,493
1875	2,300
1885	2,503
1894	3,715

SOUTH AMERICA.

1840	40
1860	79
1880	495
1890	1,865
1894	3,176

CHINA: FOOCHOW.

1857	3
1867	454
1877	2,093
1887	3,446
1894	9,452

CHINA: CENTRAL.

1874	51
1884	218
1894	586

CHINA: NORTH.

1874	30
1884	561
1894	2,862

CHINA: WEST.

1884	14
1894	106

NORWAY, SWEDEN, DENMARK.

1857	184
1867	769
1869	219

NORWAY AND DENMARK.

1879	712
1889	1,782
1894	2,721

NORWAY.

1870	1,001
1880	3,007
1890	5,132
1894	5,048

SWEDEN.

1869	1,326
1879	8,987
1889	16,203
1894	16,105

FINLAND.

1892	592
1894	747

GERMANY AND SWITZERLAND.

1854	376
1864	4,132
1874	8,921
1884	12,864
1894	11,996

SWITZERLAND.

1886	5,296
1894	6,993

NORTH INDIA.

1858	29
1868	435
1878	2,526
1888	7,919
1894	33,051

NORTHWEST INDIA.

1893	15,862
1894	25,265

SOUTH INDIA.

1876	1,621
1886	1,983
1894	883

BENGAL-BURMA.

1887	1,338
1894	1,519

BOMBAY.	
1893	1,799
1894	1,769
MALAYSIA.	
1889	107
1894	414
BULGARIA.	
1868	13
1878	51
1888	144
1894	223
ITALY.	
1873	155
1883	1,065
1894	1,555
MEXICO.	
1875	217
1885	1,361
1894	3,406
JAPAN.	
1873	49
1883	943
1894	4,006
KOREA.	
1887	4
1894	235

NOTE.—Year first given is first year statistics appear. The figures includes probationers.

III.

SUMMARY OF THE DOMESTIC MISSIONS, 1894.

MISSIONS.	Members.	Probationers.	No. of Sabbath Scholars.	Estimated Value of Churches and Chapels.	Estimated Value of Parsonages, or "Homes."
American Indians.....	1,220	310	830	$17,575	$4,400
Welsh.....	240	17	280	29,150	.....
French.....	178	78	213	800	.....
German.....	17,018	2,560	17,700	1,130,000	198,000
Scandinavian.....	11,125	1,600	10,210	714,000	100,870
Chinese and Japanese..	755	359	555	36,000	.....
Bohemian.....	465	123	1,894	22,000	.....
Italian.....	210	80	500	3,500	.....
Portuguese.....	18	22	15	.....	.....
Arizona.....	588	60	1,065	57,800	17,100
Black Hills.....	1,025	280	1,700	45,700	8,600
Gulf Mission.....	353	104	465	5,000	1,500
Nevada.....	918	193	2,450	65,150	21,200
Mew Mexico English..	642	142	1,267	44,400	10,000
New Mexico Spanish..	1,556	725	881	26,700	19,300
North Montana.....	473	84	1,167	30,051	8,075
Utah.....	1,044	246	1,914	179,900	64,500
Wyoming.....	694	160	1,270	68,500	10,000
Total.....	39,522	7,143	44,376	$2,476,226	$463,545

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